A

Remonstrance

OF

Piety and Innocence;

CONTAINING,

The last DEVOTIONS and PROTESTATIONS of Several

Roman-Catholicks,

CONDEMNED and EXECUTED on Account of the

PLOT.

Faithfully taken from their own Mouths as they spoke them, or from the Originals Written and left under their own hands.

To which are annexed certain Lessons, Psalms and Prayers, selected out of Holy Scripture, Church-Office, and Roman Missal, proper for the present exigence of the times.

Hereunto is also added a Summary of *Roman Catholick Principles*, in Reference to God and the King, explained in a short Treatise formerly Writ, and Published upon that Subject.

London: Printed in the Year, 1683.

Psal. 35. FAlse Witnesses did rise up; they laid to my Charge things that I knew not.

3 Kin. 21. Two Men, Sons of *Belial*, gave false Testimony before the Multitude, against *Naboth*, saying, *Naboth* hath Blasphemed God and the King.

Luke 23. The whole Multitude arising led *Jesus* unto *Pilate*; And they began to accuse him, saying, We have found this Man perverting the People, and forbidding to give Tribute to *Cæsar*.

1 Pet. 9. Let no Man suffer as a Murderer, or a Thief, or a Railer, or a Coveter of other Mens things: But if as a Christian, let him not be ashamed, but Glorifie God in that Name.

Matth 5. Blessed are ye, when Men shall Revile you, and Persecute you, and shall say all manner of Evil, against you falsly for my Name; Rejoyce and be glad, for great is your reward in Heaven.

Psal. 108. For that which they should have loved me, they Detracted me; But I Prayed.

Mat. 5. 44. Do good to them that hate you; Pray for them that Persecute and Calumniate you.

To the READER.

IT is not within the compass of our Design, or indeed Ability here to set down all the Prayers and Spiritual Exercises daily practis'd by the Persons Condemn'd & Executed on account of the PLOT; *The whole time of their Imprisonment, (especially from their Condemnation to their Death,) was but one continu'd* series *of Prayer. All the Faculties and Desires of their Souls by an un-interrupted course tended and aspired upwards; And the Divine Goodness seem'd to give them a taste of Heaven before-hand. More particularly at the time of their Departure, (as far as can be conjectur'd from outward appea-*

rance) *they ſeem'd to breath forth their Souls in love. Our chief intent therefore here, is, only to recommend to the Publick, ſome ſuch ſmall part of their Devotions, as ſome of them thought fit for the help of their Memory, or other ſpiritual comfort, to commit to writing. But becauſe they all, or moſt of them at the place of Execution (having firſt made an open Profeſſion of their Faith, and Proteſtation of their* Innocency, *(ſome of which Proteſtations we ſhall here alſo occaſionally inſert,) diſtinctly pronounced, the Holy Prayers call'd, the* Pater noſter, Ave Maria, Creed, *and the Pſalm* Miſerere; *We ſhall here prefix the ſaid Prayers, as an Introduction to the reſt.*

SECT. I.

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OUR *Father, who art in Heaven, Hallowed be thy Name; Thy Kingdome come; Thy Will be done on Earth, as it is in Heaven; Give Us this Day our daily Bread; And forgive Us our Treſpaſſes, as We forgive them that Treſpaſs againſt us; And lead Us not into Temptation; But Deliver Us from Evil.* Amen.

Hail *Mary*, full of Grace, Our Lord is with Thee; Bleſſed art Thou amongſt Women; and Bleſſed is the fruit of thy Womb; *Jeſus*. Holy *Mary*, Mother of God, pray for Us Sinners, now, and in the Hour of our Death. *Amen.*

I Believe in God, the Father Almighty, Creator of Heaven and Earth; And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, *suffer'd under* Pontius Pilate, *was Crucified, Dead and Buried, descended into Hell; the Third day he rose again from the Dead; Ascended into Heaven, sits at the right hand of God the Father Almighty; from thence he shall come to Judge the living and the dead. I believe in the Holy Ghost, the Holy Catholick Church; the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and Life Everlasting.* Amen.

HAve Mercy on me, O God, according to thy great Mercy; And according to the multitude of thy tender Mercies, blot out my Iniquities.

VVash me henceforth from my Iniquity, and cleanse me from my Sin.

Because I know my Iniquity, and my Sin is always before me.

To thee only have I sinned, and done Evil before thee, that thou may'st be

be justified in thy words, and may'st overcome when thou art judged.

For, behold I was conceived in Iniquities; and my Mother conceiv'd me in Sins.

For, behold thou hast loved Truth; the uncertain and hidden things of thy wisdom, thou hast made manifest to me.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed: *Thou* shalt wash me, and I shall be whiter than Snow.

To my hearing thou shalt give joy and gladness; and humbled bones shall rejoyce.

Turn away thy face from my Sins, and blot out my Iniquities.

Create a clean heart in me, O God; and renew a right Spirit in my Bowels.

Cast me not away from thy face; and thy holy Spirit take not from me.

Render unto me the joy of thy Salvation: And confirm me with a principal Spirit.

I will teach the unjust thy ways, and the impious shall be converted to thee.

Deliver me from bloud, O God, the God of my Salvation, and my mouth ſhall declare thy Praiſe.

O Lord, open thou my lips: and my mouth ſhall declare thy Praiſe.

For if thou wouldſt have had Sacrifice: I had verily given it: with Burnt Offering thou art not delighted.

A Sacrifice to God, is an afflicted Spirit: a contrite and humble Heart, O God, thou wilt not deſpiſe.

Deal favourably, O Lord, in thy good will with *Sion*; and let the Walls of *Jeruſalem* be built up.

Then ſhalt thou accept Sacrifice of Juſtice, Oblations, and whole burnt Offerings, then ſhall they lay Calves upon thy Altar.

Glory be to the Father, and to the Son and to the Holy-Ghoſt.

As it was in the beginning, both now, and ever, World without end. Amen.

SECT. II.

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Mr. *Coleman's* Profeſſion of his Faith and Innocence at the place of Execution, *Decemb.* 3. 1678.

✝

I *Do here Solemnly declare upon the words of a Dying Man I know nothing of the great* Plot; *And as for raiſing of Sedition; Subverting the Government; Stirring up the People to Rebellion, Altering the known Laws; And contriving the Death of the King, charged upon me by* Oates *and* Bedlow, *I am Ignorant of it. Nor did I ever think to advance* Roman Catholick *Religion thereby.*

I thank God I am of it; and declare I die of it; Nor do I think it prejudicial to King or Government. And though I am, as I ſaid, a Roman Catholick, *And have been ſo many years. Yet I renounce that Doctrine (which ſome (wrongfully) ſay the* Romiſh *Church doth uſher in to promote its Intereſt) That Kings may be Murdered, and the like. I ſay I abominate it.* Mr.

Mr. *Ireland*'s Confeſſion and Prayer made in behalf of himſelf, and Mr. *Groves* Executed with him, *January* 24*th.* 167$\frac{8}{9}$.

WE do confeſs that we do Pardon all, and every one whoſoever that have any Intereſt, concern, or Hand in this our Death. We do publickly profeſs and acknowledge, that We are here obliged, if We were guilty our ſelves of any Treaſon, to declare it; And if We knew any perſon faulty therein (although he were our Father,) We would detect and diſcover him; And as for our ſelves We would beg a thouſand Pardons both of God and Man. But ſeeing We cannot be believed, We muſt beg leave to commit our ſelves to the mercy of Almighty God, and hope to find Pardon of him, through Chriſt.

I do here beg of God Almighty to ſhower down a thouſand bleſſings upon His Sacred Majeſty, on Her Majeſty, on the Duke of York *and all the Royal Family, and alſo on the whole Kingdom. As for thoſe Catholicks that are here,*

We

We desire their prayers to God for a happy passage into a better World, and that he would be Merciful to all Christian Souls. And as for all our Enemies We earnestly desire that God would pardon them again and again, for We pardon them heartily from the bottom of our hearts. And so I beseech all good people to pray for us, and with us.

Mr. Groves added, *We are Innocent, We lose our lives wrongfully; We pray God to forgive them that are the causers of it.*

Mr. *Pickering* (soon after also (*viz.*) *May* 9. 1679. Executed,) *made the like Prayers and Expressions; taking it upon his Salvation, he was Innocent in Thought, Word and Deed, of all that was laid to his charge; And then Sweetly and Smilingly departed this World.*

Mr. *Hills* Profession of his Faith and Innocence at the place of Execution. *February* 21. 167$\frac{2}{8}$.

I *Take God, Men, and Angels to witness, I am Innocent of the Death of Justice* Godfrey: *And believe it will*

be well with me, because I die Innocently; and hope through the Merits of my blessed Saviour, to be Saved; I do confess, as I lived, so I die a Roman Catholick; *desiring such to pray for me. God bless and preserve His Majesty, and this poor Nation, any lay not Innocent Blood to its charge: So I bid you all farewel in Jesus Christ, into whose hands I commend my Spirit.*

Mr. *Green* executed with him, added. *I desire all your prayers: And as for Sir* Edmondbury Godfrey, *I know not whether he be dead or alive; for in all my days I never saw him with my eyes, as I know of; And if false people will swear against me, I cannot help it; I pray God to bless my King, and all good people.*

SECT. III.

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Devota Mentis in Deum Elevatio quam propriâ manu ſcriptam Thomas Whitebread *jam morti vicinus poſteritati reliquit.*

✠

DOmine Deus meus, qui Infinitâ Providentiâ tuâ & ſapientiâ incomprehenſibili ordinas, & diſponis univerſa, fiat voluntas tua ſicut in Cælo, & in terrâ. Ita me loqui; Ita me ex animo ſentire decet, & neceſſe eſt; Quis enim ſum ego, creatura tua, ex nihilo facta, & ex infinitâ bonitate tuâ, & miſericordiâ per unigenitum tuum à peccato, & Inferni pœnis redemptâ, ut audeam voluntati tuæ reſiſtere? Scio quidem, & coram infinitâ Majeſtate tuâ ſupplex Agnoſco, eum me eſſe, qui naturæ corruptæ & infirmæ inclinatione, ad quietem, & pacem magis propendeam, quam ad crucem & laborem; nihilq; tam abhorrere me, quàm ut ab amicis & notis deſerar, vel ſecludar. Neq; tamen neſcius ſum, filium tuum dignisſimum ab Apoſtolis omnibus dere-

lictum, ab uno proditum, ab alio etiam cùm juramento negatum. Pudet itaq; me conqueri, & triſtitiæ tam parùm virili, tantoq; coram oculis poſito exemplo indignæ, locum dare. Nonne Tu, Deus meus, ubiq; ades, meq; præſentiâ tuâ comitaris, & modis mihi inexpectatis, & incognitis bonitate tuâ ſubvenis, neceſſitatibuſq; meis miſericorditer occurris? Uni item huic miſericordiſſime Deus meus, præcor humilimè ut ſuccuras, animo ne concidam; ſed in te, & in tuâ de me diſpoſitione, & voluntate volens, & libens acquieſcam; Et licèt perverſâ repugnante naturâ, ſemper & exanimo cùm ſanctiſſimo filio tuo dicam, *Non mea voluntas, ſed tua fiat.* Si exurgant in me inimici mei, & falſi teſtes accuſent me, non ignoro quis in eodem genere paſſus eſt graviſſime, ſimul & indigniſſimè. Pudet me tanto exemplo præeuntem non ſequi libentiſſimè, Sequar Domine Jeſu mi, & comitante gratiâ tuâ non ſolùm opprobria, quotquot ſint & falſa teſtimonia, ſed & mortem ipſam (te ita diſponente vel permittente) non invitè ſubſtinebo. Erit quidem

quidem hoc in hominum oculis vile, & dedecore plenum, ſed quale fuit illud unigeniti Dei filii, qui non ſolum cùm iniquis deputatus eſt, ſed *Barabbæ* infami latroni, & homicidæ poſt habitus, & inter duos tandem latrones crucifixus.

Natura quidem longiorem vitam deſiderat; ſed & naturæ debetur, ut moriar, imò per ætatem iam provectam ut diù ſuperſtes non ſim: Debeo certè non naturæ ſolum, ſed & multò magis tibi, Domine Deus meus, naturæ Authori omnes, quotquot ſuere, vel poterunt eſſe, vitæ meæ annos, & dies. Pauculos illos, qui iam ſupereſſe poſſunt, cùr illibentur deſeram? Vel cùr tibi eos poſcenti non libentiſſime deferam? deferam, Domine Deus deferamq; Illud etiam me imprimis conſolabitur, quod ſic filium tuum in opprobriis & Cruce ferendâ aliquo ſaltem modo ſubſequar, & imitabor; Dein ex hoc mundo, miſeriis, & doloribus pleno, eripiar, & (quod non illibenter ad mortem amplectendam movet) a peccandi in poſterum periculo penitùs liberabor. Quod peccavi,

cavi, & tibi, miſericordiſſime Deus, in vitâ meâ ſoli peccavi, impudens eſſem, ſi inficerer. Accipe ergo, miſericordiarum pater, hoc vitæ meæ qualecunq; ſacrificium ad tuum, Filijq; tui honorem, & gloriam, & in peccatorum meorum qualemcunq; ſatisfactionem.

Ecce homo, ecce Deus homo, pro peccatis meis irriſus, conſputus, crudeliſſimè flagellatus, & tandem ad mortem, mortem etiam Crucis, etiam cùm à timidiſſimo, crudeliſſimoq; Tyranno innocens agnoſceretur, inſano populo, barbaris militibus traditus, proh quantum apud nos homunciones valet amor proprius, & emolumenti, vel honoris alicujus momentanei perdendi metus! *Si hunc dimittis, non es amicus* Cæſaris: Deus meus, Refugium meum, & ſpes mea, non ignoro eam eſſe animi mei imbecilitatem, ut ad verbum quodlibet aſperum, multo verò magis ad violentæ mortis mentionem, trepidem; ſed Tu, qui mors fuiſti mortis, naturæ meæ infirmæ verbo tuo, vel digitulo potens es ſuccurrere; ut velis, ſupplex per omnia ſanctiſſimæ paſſionis tuæ myſteria,

ria, per Agoniam, quam in horto paſſus es, per indigniſſimam in domo Annæ & *Caiphæ* tractationem, per *Barabbæ* populo aliquando tuo prælationem; per colaphos, ſputa, & ludibria, quæ nocte illâ quando poteſtas erat tenebrarum, pertuliſti; per verbera innumera corpori tuo tenerrimo inflicta; per coronam illam ſpineam, & vice ſceptri arundinem à barbaro milite capiti tuo, & ſacratiſſimæ manui ad deriſionem impoſitam; per fatalis ligni humeris tuis toto iam ferè ſanguine conſumpto debilitatis impoſitionem, & portationem; per ipſam in Crucem affictionem; per indigniſſimam, quam in Cruce pendens paſſus es, Stribarum, Sacerdotum, & totius Populi exprobrationem; per ipſam deniq; mortem tuam & animæ Sanctiſimæ in manus æterni Patris traditionem, rogo enixiſſimè, humilliméq; toto animo, & omnibus animæ meæ, quam pretioſo tuo Sanguine redemiſti, viribus obteſtor, ut gratia tua mihi non deſit; ſed & ut tu ipſe mihi miſericorditer adſtes, nè, (cum hora illa forte advenerit, ut ad mortem,

tem, Innocens licet, adjudicer, & de facto adducar) indignum aliquid tuo nomine, vel eo, ad quem per misericordam tuam admissus sum, vitæ statu perpetrem; sed animo ad te, Cælumq; erecto, eam, quam decet, Christianam patientiam & Fortitudinem coram Deo, Angelis, & hominibus ostendam; Non hoc, meis quidem meritis, vel viribus assequar, Verum omnia possum in eo, qui me confortat; Conforta igitur me Domine Jesu Christe, & Da in horâ ista illud animæ meæ rebur, quod etiam puris aliquando, teneriſq; puellis, et Martyrum infinitis millibus largiri dignatus es. Hæc erit Spes mea, hæc fortitudo mea: neq; enim aliud habeo, unde fortis sim: neque aliud invenio in quo sperem, nisi in Christo meo pro me passo, dieq; tertio resurgente. Neq; etiam hoc ut a Cruce hâc liberer, sed ut libenter, & fortiter vitam hanc meam in eâ deponam, melioremq; cum resurgente Christo reperiam. Non enim ignoro, eam esse Christianorum conditionem, ut si in hâc vita tantum in Christo sperantes simus, miserabiliores

simus

simus omnibus hominibus Jam verò Christus Resurrexit, &c.

Spes essentialitèr est de bono aliquo futuro : Ita Mercator spem concipit reportandi ex *Indijs*, vel aliundè magni pretij, undè ditescat, mercimonia; Hæc spes illum per pericula Terrâ, Mariq; subeunda incitat; Miles spe prædæ, vel honoris, quotidianis vitam suam exponit casibus, sed quæ qualiaq; hæc, & alia id genus quibus se abripi & infatuari sinit Mundus Infinita? Frustra certè, in his spem suam collocat Judicii sani Christianus. Neq; enim primò ignorat esse hæc, & ejusmodi omnia fluxa, & caduca, & unico mortis jam-jam adventantis ictu rescindenda. Ea verò illum invadente, etiamsi centum, vel ampliùs annis divitijs abundaverit, voluptatibus indulserit, in honoris apice constiterit. Quid hæc ad aliam jam vitam properanti. Et ad incorrupti Judicis Tribunal accedenti proderunt? Nisi fortè, ut spem omnem bonorum futurorum, cum præsentium jacturâ, penitùs rescindant. Jam verò qui verè Christianus est, non potest non agnoscere

ſcere Chriſtum æterni Patris ſapientiam, non ſolùm verbo, ſed & exemplo docuiſſe, eam eſſe ipſius mentem, ut qui illum ſequi deſiderant ad æterna gaudia, ſequantur, etiam in Cruce ferendâ. Hoc ille per ſe, & in ſe manifeſtum fecit; Hoc Sanctorum Quotquot fuerunt, exemplo declaravit, Nos verò, qui demùm ſumus, qui alia, quam Chriſtus, Et Sancti omnes viâ, gloriam & felicitatem æternam adepti ſunt, conſequi velimus? Fallimur dubio procul, æternùmq; fallimur, ſi eam in mentibus noſtris ſpem alimus; Finis nobis (ſi ſapimus) proponendus is eſſe debet, ut cùm Chriſto, Et Sanctis ejus in Cœlo regnemus. Eligenda ſapienti proportionata ad finem media: Ea verò manifeſta ſunt, qualia Chriſtus (quem penes erat omnia ſibi hujus mundi bona vendicaſſe) qualia Apoſtoli, Martyres, Confeſſores, &c. elegerunt; Nonne ſic oportuit pati Chriſtum, & ita intraſſe in Gloriam ſuam? Si compatimur, & conregnabimus.

Supponendo igitur (quod (nè æternùm pereamus,) ſupponendum eſt,) finem

finem noſtrum eſſe, ut cum Chriſto in gloriam cæleſtem intremus, fruſtra ſpem noſtram in pace illa quam dat Mundus, & vitæ hujus bonis collocamus, & veritatem, vitam, viamq; Chriſti deſerimus; Qui enim ita ſtatuerit, næ ille infinitiès imprudentius ageret, quam qui ad Indias Orientales Navigaturus, per Occidentales iter dirigeret.

Ut Chriſtianis igiter, id eſt, Chriſti ſequacibus, illa, quæ ipſe ſibi, nobiſq; exhibuit, ſunt proſequenda; in iiſq; ſpes noſtra firmitér collocanda; Sinendumq; ut hujus mundi ſectatores brevi illo, & multis etiam miſeriis referto, in quo ſpem ſuam & felicitatem figant perfruantur ſolatio, Nos verò ad alia, & altiora nati, & vocati, hæc fugiamus, & contemnamus: illa vero totis viribus proſequamur & amplectamur. In reſurgentem, & Glorioſum jam in cælis Chriſtum oculos, quantum licet & totam mentem coniiciamus; in eoq; & ejus promiſſis ſpem noſtram omnem collocantes, non minus proſpera hujus vitæ deſpiciamus; quam in adverſis cum Chriſto, ejuſq; ſanctis gloriemur, nobiſq;

biſq; applaudamus. Ita beatiſſimi Apoſtoli ibant gaudentes à Conſpectu Concilii, quoniam digni habiti ſunt pro nomine Jeſu contumeliam pati.

Hæc ſolida cùm ſint & ſolatii bené fundati certa argumenta: quare triſtis es Anima mea, & quare conturbas me? Quod te quidem in his contra naturam circumſtantiis poſſitam invadat Triſtitia aliqua, vel ſolito major ſollicitudo; non eſt quod mireris, nedum animo gravitèr deſpondeas: Donec enim Mortale hoc induerit immortalitatem, & caro, & ſanguis abſorptus fuerit à ſpiritu, vixaliud eſt expectandum; neq; aliud quod adhibeas, ſuppetit remedium, quam ut vel animum æternis rationibus confirmatum erigas, fortiterq; reluctanti Naturæ te opponas; vel cooperante per Gratiam ſpiritu ſancto, patienter inter alia, etiam teipſum perferas. Illum autem frequentér mente obverſa, qui pro te animam ſuam pretioſam (cuiq; ab ipſâ conceptionis inſtantiâ gloria debebatur & *Lætitia*) triſtem paſſus eſt eſſe etiam uſq; ad mortem. Atq; hoc (uti fas

fas est credere) velut pro nimiâ tuâ animi levitate, dejectione, & diffidentiâ satisfaceret, vel ut exemplum efficacissimum tibi in ærumnis, & tristitia inde exorta constituto exhiberet simulq; gratiam tibi, ut te, & naturam tuam vinceres, impetraret.

Spera igitur in Deo tuo, & confiteri illi, qui est salutare vultus tui, & Deus tuus; Apparuit quidem Christo Angelus eum confortans: habet quoq; illos, quos tibi in auxilium submittat, & solatium. Imò vero optandum, & omnino sperandum pro infinitâ suâ bonitate ipsum tibi; si opus fuerit, benignissimum Dominum auxilio adfuturum; certè non passurum ut gravius tibi aliquid accidat quam quod admitente te, & gratiâ Christi tecum haud difficulter vincas, & animi, si non alacritatem & gaudium, saltem æquitatem & pacem consequaris. Spera igitur in Deo tuo, & confiteri illi. Confiteri illi infirmitatem tuam. In ipsius spera potentiâ & bonitate: spes enim in eo non confundit, spes autem mundana non infrequenter fallitur, & fallit. Mercatoris

onusta

onusta pratiosis mercibus navis sæpe vel syrtibus immergitur vel ventis abripitur, vel fluctibus absorbetur, vel (quod plùs vice simplice accidit) in ipso portu demergitur: ita ut jam non solùm spes, sed & ipsa tantùm non possessio abrumpi videatur. Hoc militi, qui præ jam; Hoc ambitioso, qui honorem quasi manibus jam prensat; Hoc aliis infinitis, qui spem suam in incertis ejusmodi collocant, accidit non infrequenter. Deus autem noster & promissa ejus in æternùm stant, sperans in eo non confunditur, neq; ullo unquam tempore, modò ipse sibi contrarius non sit, fallit, aut fallitur. Sivè igitur insurgat in te prælium, sive testes iniqui opponant se, sive mors ipsa apertis faucibus invadat te, confitere & agnosce humilitèr indignitatem & imbecillitatem tuam, Dein clama, nec cesses. Salva nos Domine, perimus; Est infinitè Bonus, est ipsamet bonitas, ut te exaudiat; Est vel verbo potens ventos compescere, & tumultuantes fluctus sedare; & tibi in necessitatibus, & periculis maximis sive corporis, sive animæ succurrere.

Do-

Domine Jesu, succure imprimis animæ meæ à te Creatæ, à te redemtæ, & propter te, & nomen tuum in timoribus frequentibus, & periculis maximis constitutæ. In te sperans, non infirmabor. Tu es enim Salutare vultus mei, & Deus Meus.

Englished thus.

A Devout Elevation of mind towards God, which *Thomas Whitebread* near the time of his death, writ, and left to Posterity under his own hand.

O *Lord my God, who by thy infinite Providence and Incomprehensible Wisdom dost ordain and dispose all things, Thy Will be done in Earth, as it is in Heaven; So it is fit and necessary that I speak, so it is fit and necessary that I think from the bottom of my heart. For who am I thy Creature made of nothing, And through thy Infinite Goodness and mercy redeemed by thy only begoten Son from sin and the pains of Hell, that should dare to resist thy Will. I know indeed and in the presence of thy infinite*

Ma-

Majesty most humbly acknowledge, that I am he who by the propention of corrupt and weak nature do more incline to ease, and Peace, then to the Cross, and labour, and that I abhor nothing more, then to be forsaken or debarr'd from my Friends and acquaintance. Tet I am not ignorant that thy most worthy Son was left by all his Apostles, betrayed by one, and by another denyed, even upon Oath. Its a shame therefore for me to complain, and to give place to a sadness so feeble and so unworthy the example set before mine Eyes. Art not thou every where, O my God, and accompaniest me with thy presence, and through thy goodness dost help and mercifully succour me in all my necessities, by means both unexpected and unknown by my self; yet in this one thing, O my most mercifull God, I most humbly beseech thee to assist me, to wit, that in heart I may not fail, but that I may willingly and freely acquiess in thee, and in thy disposition and good pleasure concerning me, And though perverse nature never so much oppose it self, I may always from my heart with thy most sacred Son, say,

ſay: *Not my will, but thine be done. If my Enemies riſe up againſt me, and falſe Witneſſes accuſe me, I am not ignorant, who it was ſuffered moſt grievouſly with the greateſt Indignity in the ſame kind; having Therefore ſo great an Example before me, I am aſhamed not to follow moſt willingly. I will follow, O my Lord Jeſus, and thy Grace aſſiſting me, will voluntarily undergo, not only all Reproaches whatſoever, and falſe Teſtimonies, but (thou ſo diſpoſing or permitting it) even Death it ſelf. This indeed in the Eys of Men, will ſeem contemptible and full of Diſgrace, but what was That of the only begotten Son of God, who not only was reputed amongſt the wicked, but even was rejected as worſe then the Infamous Theef and Murderer* Barabas, *and at length* Crucified between two Theeves.

Nature indeed deſires a longer Life; yet it is even due to Nature that I die, Yea, and that by the courſe of my Age, which is now far advanced, I remain not long in this life. I owe verily not to Nature alone, but even much more to

thee, O my Lord God, Author of Nature, all my Years and Days how many ſoever they have been, or can be; Theſe few that may yet remain, why do I unwillingly forſake? Or why ſhall I not moſt readily give them up to Thee, when thou art pleaſed to require them! I will give them up, O Lord God, again and again, I will give them up. This alſo will moſt eſpecially comfort me, that I ſhall thereby in ſome meaſure at leaſt follow and imitate thy Son in Reproaches, and carrying his Croſs. Moreover I ſhall be taken out of this World, full of Miſery and Sorrows, and (which moves ſweetly to the willing embracement of Death,) for the future I ſhall be wholly freed from the danger of ſinning. That I have ſinned, and that againſt Thee alone I have ſinned (O moſt merciful God) in the courſe of my life, I ſhould be moſt Impudent if I denied. Accept therefore, O Father of Mercies this poor Sacrifice (ſuch as it is) of my Life, to the Honour and Glory of Thee, and thy Sacred Son, and in ſome ſmall meaſure of Satisfaction for my ſins.

Be-

Behold the Man, Behold God the Man, for my ſins derided ſpit upon, moſt cruelly Scourged; And laſtly, delivered up (while at the ſame time he was acknowledg'd Innocent,) by a moſt timorous and terrible Tyrant, to the enraged Multitude, and Barbarous Soldiers, to be put to death, even the death of the Croſs. How much does ſelf-love and the fear of looſing any worldly Intereſt, or momentary Honour prevail with us poor wretches? If thou doſt releaſe this Man thou art not *Cæſar's* Friend. *O my God, my Refuge, and my hope, I am not ignorant the imbecility of my mind is ſuch, that I am ready to tremble at every ſharp word, and much more at the mention of a violent Death. But Thou who haſt been the Death of Death, art able to ſuccour my weak Nature with thy Word, or even with thy little Finger: Which that thou wilt do, I a ſuppliant moſt earneſtly beg, by all the Myſteries of thy moſt holy Paſſion; by the Agony thou ſufferedſt in the Garden, by the moſt unworthy treating thee in the houſe of* Annas *and* Caiphas: *by the preference*

of Barabas *before Thee, by a People once thine; by the Buffetings, Spitting and deriſion which thou endureds't that night wherein the power of Darkneſs Reigned; by the moſt innumerable ſtripes inflicted on thy moſt tender Body; by that Crown of Thorns preſt upon thy Head, and the Reed in deriſion put into thy Sacred Hand by the barbarous Soldiers, inſtead of a Scepter: by the impoſing and carrying that fatal Wood, upon thy Sholders weakened with the loſs of Blood now almoſt wholly exhauſted; By thy being nailed upon the Croſs, by the moſt unworthy Reproaches which (hanging on the Croſs,) thou ſuffereds't from the Scribes, and Prieſts, and the whole people; And laſtly by thy Death it ſelf, and yielding up thy moſt holy Soul into the Hands of thy Eternal Father; I moſt humbly with my whole Mind, and with all the force of my Soul which thou haſt redeemed with thy precious Blood, beſeech thee, that thy Grace may not be wanting to me; but that even Thou thy ſelf wouldeſt Mercifully aſſiſt Me, leaſt (when that hour ſhall chance to arrive,*

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in which I may (though Innocent,) be adjudg'd, and actually brought to death, I may commit nothing unworthy thy Name, or that State of life, into which through thy mercy I have been admitted; but with a mind elevated to Thee *and Heaven, I may ſhew that Chriſtian patience and fortitude which becomes me before God, Angels, and Men;* This *indeed I cannot attain by my own Merits, or Forces; but* I can do all things in him that comforts me. *Comfort me* Therefore, *O my Lord Jeſus Chriſt; and give in that hour ſuch ſtrength, to my Soul as thou haſt vouchſafed to beſtow ſometimes, even upon Children, tender young Virgins, and innumerable thouſands of Martyrs. This ſhall be my Hope, this my Fortitude; neither have I any other thing from whence I may be made ſtrong; nor do I find any other in whom I may hope, but in my Chriſt, who ſuffered for me, and roſe again the third day; Nor is this alſo that I may be freed from this Croſs, but that I may willingly and couragiouſly lay down my life upon it, and find a*

better with Christ rising again; For I am not ignorant that the condition of Christians is such, that if our hopes in Christ were only for this Life, we should be more miserable than all other men, but now Christ hath risen again, &c.

Hope is Essentially, of some future good: so the Merchant conceives hope of bringing back from the Indies *or elsewhere, Commodities of great value, whereby he may be enriched, this Hope stirs him up to undergo dangers both by Sea and Land: The Souldier out of hope of Prey or Honour, expoſes his life to daily hazard; But what sort of things are these, and infinite others of the same kind, by which the World suffers it self to be hurried away and infatuated? In vain certainly does a Christian of sound judgment place his hope in them; For in the first place, he is not ignorant, that these, and such like fleeting and fading things are to be snatcht from him with the sole stroke of Eminent Death, which once invading him, although for a hundred and more years he has abounded in Riches, indulged himself in all pleasures,*

ſures, and arrived to the higheſt pitch of Honour; what will theſe avail him, now haſtening to another life, and approaching to the tribunal of an incorrupt Judge? Unleſs perhaps wholly to cut off all hopes of future good, with the loſs of the preſent. But he who is truely a Chriſtian, cannot but acknowledge, that Chriſt the wiſdom of the Eternal Father hath taught not only by Word, but alſo by Example; It was his intention that whoſoever deſires to follow him to everlaſting joys, ſhould likewiſe follow him in carrying the Croſs. This he hath made manifeſt, both by himſelf, and in himſelf; This he has declared by Example of all the Saints, who ever have been; And who are we that will arrive at Glory and Eternal Felicity by another way than Chriſt, and all the Saints have attained it? We are deceived without doubt, and eternally deceived, if we nouriſh that hope in our minds. The end we muſt propoſe to our ſelves, (if we be wiſe) ought to be, that we may reign in Heaven with Chriſt and his Saints. A wiſe man is to make choice of Means

proportionable to the End; Now it is manifeſt what kind of means Chriſt (whoſe right it was to challenge to himſelf all the good of this World,) what kind the Apoſtles, Martyrs, Confeſſors, &c. have choſen. Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his Glory? If we ſuffer with him, we ſhall alſo Reign together with him.

Suppoſing therefore, which (unleſs we will Eternally periſh,) is to be ſuppoſed. It is our End that we enter with Chriſt into cæleſtial Glory; we in vain place our Hope in that peace which the World gives, and in the Treaſures of this life, and forſake the Truth, *Life and Way, of Chriſt; For whoſoever ſhould ſo determine, would undoubtedly act by infinite degrees more imprudently, than he who being to Sail to the* Eaſt Indies, *ſhould direct his courſe by the* Weſt.

As Chriſtians therefore, that is to ſay, as followers of Chriſt, thoſe things are to be proſecuted by us which he hath exhibited to the practice both of himſelf, and Us. And herein muſt we humbly place our hope, And let the followers of this

this World enjoy that ſhort ſolace filled with many miſeries, in which they fix their hope and felicity: Let us then who are born, and called to other and higher things, flye and contemn theſe, but proſecute and embrace thoſe other with our whole ſtrength. Let us caſt our eyes and whole minds as much as poſſible on Chriſt riſen again, and now glorious in Heaven; And placing all our hope in him and his promiſes, no leſs deſpiſe the proſperity of this life, then rejoyce and glory in Adverſities with Chriſt and his Saints. So did the moſt Bleſſed Apoſtles go rejoycing from the Face of the Counсel, becauſe they were thought worthy to ſuffer contumelies for the Name of Jeſus.

Theſe being ſolid & aſſured grounds of a well eſtabliſhed ſolace, why art then ſad my Soul? And why doſt thou trouble me; thou ought eſt not to wonder, much leſs to be diſheartened; [that being now placed in theſe circumſtances, contrary to Nature,] if ſome kind of ſadneſs, or more than an Ordinary ſolicitude, do invade thee. For until

1. Cor. 15. 54. this Mortal ſhall put on Immortalitie; and Fleſh and Bloud be ſwallowed up by the Spirit, *ſcarce any thing elſe is to be expected; neither haſt thou any other remedy left, then that either thou erect thy courage, confirmed with Eternal Motives, and valiantly oppoſe thy ſelf to the reluctance of Nature, or that the Holy Ghoſt co-operating by his Grace, thou patiently bear (amongſt other things) even thy ſelf alſo. Place then frequently before thy mind, Him, who for thy ſake ſuffered his own pretious Soul (to which from the firſt inſtant of his conception Glory and Joy was due) to be* ſorrowful even to death. *And this (as thou maiſt well believe,) either that he might ſatisfie for thy exceſſive levity, dejection, and diffidence of mind; or that he might give thee (conſtituted in miſeries and ſadneſs ariſing from the ſame,) a moſt efficatious Example, and with all might obtain Grace for thee, that thou mightſt overcome thy ſelf, and Nature.*

Hope therefore in thy God, and confeſs to him who is the Salvation of thy

counte-

countenance and thy God, An Angel indeed appeared to Christ comforting him; He has those also whom he may send unto thee for thy help and comfort: But it is to be wisht, and confidently to be hoped that our most bountiful Lord of his Infinite goodness, will, if need require be himself assistant to thee; And verily he will not permit that any thing more grievous befall thee, then what by thy own endeavour and the grace of Christ with thee, thou mayest easily overcome, and obtain if not alacrity and joy, yet at least a consormity and peace of mind; Hope therefore in thy God, and confess unto him: confess unto him thine Infirmity, hope in his Power and Goodness, for Hope in him confoundeth not, but worldly hope not seldom is deceived, and deceiveth. A Merchant's Ship fraught with pretious Wares is often times either cast upon the Sands, hurried away with the Winds, swallowed up by the Sea; or, which happens more then once, is Shipwrackt in the very Harbour, so that now not only hope but as it were the very possession it self is snatched away. This

thing frequently happens to the Soldiers, who has his prey; to the ambitious man, who has honour even in his very hands; and to infinite others, who place their hopes in such unsteady things. But our God and his promises endure for ever. Whoever hopes in him, is not confounded, neither at any time, (so the Party himself be not contrary to himself,) does he deceive, or is deceived. Whether therefore Battle arise against thee, or false Witnesses oppugne thee, or Death it self with open mouth assail thee, confess, and humbly acknowledge thine own unworthiness and imbecility. Then cry out and cease not Save us O Lord, we perish. *He is infinitely good, he is goodness it self, that he may hear thee, he is powerful, even with a word to alay the Winds, to calm the Tempestious Billows, and to Relieve thee in the greatest Necessities, & dangers either of Body or Soul. O my Lord Jesus, succor I beseech thee my Soul, created by thee. Redeemed by thee, And constituted for* Thee, *and thy Name, in Frequent Fears, and Unspeakable Dangers; Hoping in* Thee *I shall not be weakened*

weakened; for thou art the ſafeguard of my Countenance, and my God.

Two Short Devout Poems Compoſed by the ſame Mr. Whitebread *during his Confinement.*

To Death.

THart welcom Death, for though thou art a Thief,
Inſtead of Robbing, I expect Relief
From thy kind hand. 'Tis long ſince I have found
Thou ſteal'ſt upon me, and doſt ſtill get ground.
So 'tis; So truely 'tis; But pray good Death
Let's make a Friendly Truce; Before my Breath
Leave me; I'le make a Short but ſtrict review
Of my paſt life; And in my Soul renew
That Juſt reſentment which at other times
I ſeem t'have entertain'd againſt my Crimes.

De-

Deteſting them, and willing that my Blood
Joyn'd, and in Union with that pretious Flood,
Which from my Saviours Sacred Wounds did flow,
May waſh my ſinful Soul, and cleance it, ſo
That when before my great Judge I appear
Well manag'd Confidence may vanquiſh Fear.
Then welcom Death; By thee I hope t'obtain
A better Being, and ſecure remain
From Sin, That greateſt fouleſt blackeſt Devil,
The Subtleſt Foe, the only dreadfull Evil.
Welcom ſweet Death, I chuſe without Reply,
Rather to Die to Live, then Live to Die.

To his SOUL.

DEar Soul, Let's take our Flight; I now diſcern
Another Region were our great Concern.

May be ſecured, and we out of Reach
Of Winds and Waves, and hidden Rocks; where each
Thing will concur to make us welcom; And
Increaſe the Bleſſings of that happy Land.
Thrice happy Land; May it my Fortune be
To gain the Point, And once arrive at thee.
My Voyage ended is, Falſe World adiew.
I'le no more truſt, Nor henceforth treat with you.
My buſineſs is with Heaven, Eternity
The Object of my thoughts and Heart ſhall be.
In hopes with Angells endleſly to Sing
The Praiſes of Heav'ns Great and Glorious King.

The Profession of his Innocence; And Prayer for the King at the place of Execution; June 20*th*. 1679.

I Suppose it is expected I should speak something to the matter I am condemned for, and brought hither to suffer: It is no less then the contriving and Plotting his Majesties Death, and alteration of the Government in Church and State. You all either know, or ought to know, I am to make my appearance before the Face of Almighty God, and with all imaginable certainty and evidence to receive a final Judgment, for all the thoughts, words, and actions of my whole life. So that I am not now upon terms to speak other then the truth; and therefore in his most Holy Presence, and as I hope for mercy from His Divine Majesty, I do declare to you here present, and to the whole World, that I go out of the World as Innocent, and as free from any guilt of these things laid to my charge in this matter, as I came into the World I from

from my Mothers Womb: and that I do renounce from my heart all manner of Pardons, Abſolutions, Diſpenſations for Swearing, as occaſion or Intereſt may ſeem to require, which ſome have been pleaſed to lay to our charge, as a matter of our Practice & Doctrine, but it is a thing ſo unjuſtifiable & unlawful, that I believe, and ever did, that no Power on Earth can authorize Me, or any body, ſo to do; As for thoſe who have moſt falſly accuſed me, (as time, either in this world, or in the next, will make appear,) I do heartily forgive them, and beg of God to grant them his holy grace, that they may repent their unjuſt proceedings againſt me; otherwiſe they will in concluſion find they have done themſelves more wrong then I have ſuffered from them, though that has been a great deal. I pray God bleſs His Majeſty both Temporally and Eternally, which has been my daily Prayers for him, and is all the harm that I ever intended or imagined againſthim; And I do with this my laſt breath, in

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the ſight of God declare, that I never did learn, or teach, or believe, Nor can as a Catholick believe, that it is lawful upon any occaſion or pretence whatſoever, to deſign or contrive, the death of His Majeſty, or any hurt to His Perſon; but on the contrary, all are bound to obey, defend, and preſerve His Sacred Perſon, to the utmoſt of their power. And I do moreover declare, that this is the true and plain ſence of my Soul, in the ſight of him who knows the ſecrets of my heart, and as I hope to ſee his bleſſed Face, without any Equivocation, or mental Reſervation. This is all I have to ſay concerning the matter of my Condemnation; That which remains for me now to do, is to recommend my Soul into the hands of my Bleſſed Redeemer, by whoſe only Merits and Paſſion I hope for Salvation.

The like Profeſſion and Prayer of Mr. Harcourt, *Executed with him.*

THe words of dying perſons have been always eſteemed as of greateſt Authority; becauſe utter'd then, when ſhortly after they are to be cited before the High Tribunal of Almighty God. This gives me hopes that mine may be looked upon as ſuch: therefore I do here declare in the preſence of Almighty God, the whole Court of Heaven, and this numerous aſſembly, that as I hope by the Merits and Paſſion of my Lord and ſweet Saviour Jeſus Chriſt, for Eternal Bliſs, I am as Innocent as the Child unborn of any thing laid to my charge, and for which I am here to die.

And I do utterly abhor and deteſt that abominable falſe Doctrine laid to our charge, that We can have Licences to commit Perjury, or any ſin to advantage our Cauſe, being expreſly againſt the Doctrine of St. *Paul*, ſaying *Non ſunt facienda mala, ut eveniant bona*; *Evil is not to be done that good*

good may come thereof; and therefore We hold it in all cases unlawful to Kill or Murder any Person whatsoever, much more our lawful King now Reigning, whose Personal and Temporal Dominions We are ready to defend with our Lives and Fortunes, against any Opponent whatsoever, none excepted: I Forgive all that have contrived my death, and humbly beg Pardon of Almighty God for them; And I ask Pardon of all the World; I pray God bless His Majesty, and grant him a prosperous Reign. The like I wish to His Royal Consort, the best of Queens. I humbly beg the Prayers of all those who are in the Communion of the *Roman* Church, if any such are present.

Mr. Turner *Executed also at the same time, after a large Profession of his Innocence as to the crimes whereof he was accused, at last added.*

I Die a *Roman* Catholick, and humbly beg the Prayers of such for my happy passage into a better Life. I have

have been of that Religion above thirty years, and now give God Almighty infinite thanks for calling me by his Holy Grace to the knowledge of his Truth, notwithſtanding the prejudice of my former Education. God of his Infinite Goodneſs bleſs the King, and all the Royal Family, and grant His Majeſty a proſperous Reign here, and a Crown of Glory hereafter; God in his mercy forgive all thoſe which have falſly accuſed me, or have had any hand in my Death; I forgive them from the bottom of my heart, as I hope my ſelf for forgiveneſs at the Hand of God.

His Prayer.

O God, who haſt created me to a Supernatural end, to ſerve thee in this life by grace, and to enjoy Thee in the next by Glory, be pleaſed to grant by the Merits of thy bitter Death and Paſſion, that after this wretched Life ſhall be ended, I may not fail of a full enjoyment of thee my laſt End and Soveraign good. I humbly beg Pardon for all the ſins which

which I have committed againſt thy Divine Majeſty, ſince the firſt inſtant I came to the uſe of Reaſon, to this very time.

I am heartily ſorry from the very bottom of my heart for having offended thee, ſo good, ſo powerful, ſo wiſe, and ſo juſt a God, and purpoſe by the help of thy Grace, never more to offend thee my good God, whom I love above all things.

O ſweet Jeſus, who haſt ſuffered a moſt painful and Ignominious Death upon the Croſs for our Salvation, apply, I beſeech thee, unto me, the Merits of thy Sacred Paſſion, and Sanctifie unto Me theſe Sufferings of mine, which I humbly accept of for thy ſake in Union of the Sufferings of thy Sacred Majeſty, and in puniſhment and ſatisfaction of my ſins. O my dear Saviour & Redeemer, I return thee Immortal thanks for all thou haſt pleaſed to do for me in the whole courſe of my life, and now in the hour of my death, with a firm belief of all things thou haſt revealed, and a ſtedfaſt hope

hope of obtaining everlasting Bliss. I chearfully cast my self into the Arms of thy Mercy, whose Armes were stretched upon the Cross for my Redemption; Sweet Jesus, receive my Spirit.

Mr. Gavan's *Protestation and Prayer, made at the same time, and place of Execution.*

DEarly beloved Countrey-men, I am come to the last Scene of Mortality, to the hour of my death; An hour which is the *Horizon* between Time and Eternity; An hour which must either make me a Star to shine for ever in Heaven above, or a Fire-brand to burn everlastingly amongst all the damned Souls in Hell below; An hour in which if I deal sincerely, and with a most hearty sorrow acknowledge my Crimes, I may hope for mercy; but if I falsly deny them, I must expect nothing but Eternal Damnation: And therefore, what I shall say in this great hour I hope you will believe. And now in this hour I do solemnly swear, protest,

proteſt, and vow, by all that is Sacred in Heaven and Earth, and as I hope to ſee the Face of God in Glory, that I am as Innocent as the Child unborn of thoſe Treaſonable Crimes, which Mr. *T. Oates*, and Mr. *S. Dugdale*, have ſworn againſt me in my Tryal; And for which, Sentence of death was pronounced againſt me the day after my Tryal. and that you may be aſſured that what I ſay is true, I do in the like manner proteſt, vow, and ſwear, as I hope to ſee the Face of God in Glory, that I do not in what I ſay unto you, make uſe of any Equivocation, or Mental Reſervation, or Material Prolation, or any ſuch way to palliate Truth. Neither do I make uſe of any Diſpenſation from the *Pope*, or any body elſe, or of any Oath of ſecrecy, or of any Abſolution, in Confeſſion, or out of Confeſſion, to deny the truth; but I ſpeak in the plain ſence which the words bear; And if I do ſpeak in any other ſence, to palliate or hide the truth, I wiſh with all my Soul that God may exclude me from his Heavenly

venly Glory, and condemn me to the lowest place of Hell-fire; And so much to that point.

And now dear Countrey-men, in the second place, I do confess and own to the whole World that I am a *Roman Catholick*, and a Priest, and one of that sort of Priests called Jesuits; And now, because they are so falsly charged for holding *King-killing Doctrine*, I think it my Duty to protest to you with my last dying words, that neither I in particular, nor the Jesuits in general, hold any such opinion, but utterly abhor and detest it.

Also I do protest, that as I never in my life did machine, or contrive either the deposition or death of the King, so now at my death, I do heartily desire of God to grant him a quiet and happy Reign upon Earth, and an everlasting Crown in Heaven. For the Judges also, and the Jury, and all those that were any ways concerned, either in my Tryal, Accusation, or Condemnation, I do humbly beg of

God, to grant them both Temporal and Eternal Happineſs. And as for Mr. *Oates* and Mr. *Dugdale*, I call God to witneſs, they by falſe Oaths have brought me to this untimely end. I heartily forgive them, becauſe God commands me ſo to do; And I beg God for his Infinite Mercy to grant them true Sorrow and Repentance in this World, that they may be capable of Eternal Happineſs in the next.

And having diſcharged my Duty towards my ſelf, and my own Innocence, Towards my Order, and its Doctrine; To my Neighbour, and the World, I have nothing elſe to do now, My great God, but to caſt my ſelf into the Arms of your mercy, I believe you are one Divine Eſſence and three Divine Perſons; I believe that you in the ſecond Perſon of the Trinity became Man to Redeem Me; And I believe you are an Eternal Rewarder of the good, and an Eternal Chaſtizer of the bad. In fine, I believe all you have revealed for your own infinite veracity; I hope in you above

above all things, for your infinite fidelity; And I love you above all things, for your infinite Beauty and Goodness; and I am heartily sorry that ever I offended so great a God with my whole heart: I am contented to undergo an Ignominious Death for the love of you, my dear Jesu, seeing you have been pleased to undergo an Ignominious death for the love of me.

Mr. Fenwick's *Profession of his Innocence, at the same time and place of Execution.*

I do declare before God and the whole World, And call God to witness that what I say is true, that I am Innocent of what is laid to my charge of Plotting the King's Death, and endeavouring to subvert the Government, and bringing in a Foreign Power; and that I know nothing of it, but what I have learnt from *Oates* and his Companions, and what came originally from them.

And as to what is said and commonly believed of *Roman Catholicks*, that

they are not to be believed or trusted, because they can have Dispensations for Lying, Perjury, Killing King's, and other the most Enormous Crimes; I do utterly renounce all such Pardons and Dispensations; And withal declare, that it is a most wicked and malicious calumny cast upon *Catholicks*, who do with all their hearts and Souls hate and detest all such wicked and damnable practices; And in the words of a dying man, and as I hope for mercy at the hands of God, before whom I must surely appear and give an account of all my actions, I do again declare, that what I have said is true, and I hope Christian Charity will not let you think that by the last act of my life, I would cast away my Soul, by Sealing up my last breath with a damnable Lye.

SECT. IV.

SECT. IV.

✠

Amorous Ejaculations written by *Richard Langhorn* Esq; and left under his Hand after he received an Assurance of his Death.

I.

IT is told me I must Dye
Ignominiously,
By the Hand of the Executioner:
O Happy News: *Jesus,*
I see my self honoured with the Livery of
I receive the Judgment of Death
As an Enemy to Cæsar,
As Designing the Death of my King,
And the Depriving Him of
His Crown,
His Government.
Whilst in the mean time
My Jesus knows,
My Conscience rejoycing, testifies,
That I never yet harboured
In my heart at any time,
So much as one Disloyal Thought
Against my King and Sovereign.
And the Consciences

Of my Accusers must testifie
At the last and dreadful Judgement,
To the Glory of my God,
And the Justification of Truth,
That I am perfectly Innocent
Of all and every the Crimes,
Of which they swore me Guilty.

II.

IT is told me I must Die
A Death of Dishonour in the
Vain Opinion of the World,
O Happy News!
My Jesus calls me by this Sentence,
To bear his Cross, and follow him.
The Judge declares my Death necessary
For the King, and for His People;
The People shout and cry out,
Crucifie, Crucifie.
He who was perfect Innocency,
Hath set before me his Example,
He opened not his mouth,
He justified not himself,
He forgave, and prayed for his Enemies.
O what Happiness
To be dignified with so many Circum-
Of the Death of Jesus! (*stances*

III.

III.

IT is told me I must Die,
O sweet and happy News!
Rejoyce, O my Soul,
For thou hast no cause for Fear,
Thy Jesus hath died for thee;
He hath payed a Ransom for thee;
He hath bought thee with his Life;
He hath satisfied for thy Sins;
He hath purchased Paradice for thee;
He hath adopted thee his Brother;
He hath adopted thee the Son of his Father;
He hath cleansed thee by his Bloud;
He hath given thee his Body for thy Security;
Upon his Cross he declared thee Son of his Mother;
And he now gives thee his Cross to bear,
As an Evidence that thou art one of his.

IV.

IT is told me I must Die,
O Happy News!
Be glad, O my Soul.
And rejoyce in Jesus thy Saviour.

If he intended thy Perdition,
Would he have laid down his life for thee?
Would he have expected thee with so much
Patience,
And given thee so long a time for Penance?
Would he have called thee with so much
Love,
And illuminated thee with the Lights of
his Spirit?
Would he have drawn thee with so great
force,
And favoured thee with so many Graces?
Would he have given thee so many good
desires?
Would he have set the Seal of the Predes-
tinate upon thee,
And dressed thee in his own Livery?
Would he have given thee his own Cross,
And given thee shoulders to bear it with
Patience?

V.

IT is told me I must Die,
O Happy News!
Come on, my dearest Soul,
Behold thy Jesus calls thee,

He

He prayed for thee upon his Cross,
There he extended his Arms to receive thee;
There he bowed down his head to kiss thee;
There he cryed out with a powerful voice,
Father receive him, he is mine;
There he opened his Heart to give thee entrance;
There he gave up his life, to purchase life for thee.

VI.

IT is told me I must Die,
O Blessed News!
I must quit
Earth for Heaven,
My earthly Prison for a liberty of joy;
My Banishment, for my Countrey prepared for me.
I must pass
From Time, to Eternity;
From Misery, to Felicity;
From Change, to Immutability;
From Death, to Immortality.
I must leave what I possess on Earth,
To possess my God;
To enjoy my Jesus;

To converse with Angels and Saints.
I must go to fill
My Spirit with a plenitude of Light;
My Will with a fullness of peace;
My Memory with a collection of all good;
My senses with a satiety of pleasures.
I must go where I shall find
All things which I can desire,
Nothing that I can fear.
I shall no more want any good,
God shall be unto me all in all,
And my All to all Eternity.

VII.

IT is told me I must Die,
O Happy News!
I shall be freed from Misery;
I shall no more suffer Pain;
I shall no more be subject to Sin;
I shall no more be in danger of being damned. But from henceforth
I shall see, and I shall live;
I shall praise, and I shall bless;
And this I shall always do,
Without ever being weary
Of doing what I always am to do.

VIII.

VIII.

IT is told me I must Die,
O what Happiness!
I am going
To the place of my rest;
To the Land of the Living;
To the Heaven of Security;
To the Kingdom of Peace;
To the Palace of my God;
To the Nuptials of the Lamb;
To sit at the Table of my King;
To feed on the Bread of Angels;
To see what no Eye hath seen;
To hear what no Ear hath heard;
To enjoy what the heart of man cannot comprehend.

IX.

IT is told me I must Die,
O News of Joy!
Let us go, my Soul, I am content,
I joyfully renounce this Life,
And render it back to him that gave it me;
I remit my Spirit into his hands;
I recommend my Soul and Body to my Jesus;

I accept this Death most willingly,
And offer it with the Merits of Jesus,
As a satisfaction of my many Sins.
I believe every thing that he hath revealed;
I hope for every thing that he hath promised;
I acknowledge and know my own nothingness;
I give him all that I can call my own;
I am willing to Die
For his Glory,
For his Love,
Out of Gratitude for his Favours,
And to satisfie his Justice,
I am willing to Die for him, as he Died for me.
I am willing to Die,
To see my Jesus,
To love my Jesus,
To bless my Jesus,
And to sing his Praises to all eternity.
Come on, my Soul, let us go and rejoice,
He, who by his Grace, hath enabled thee to know
Thy own Miseries,
And his Mercies.

He

He who hath enabled thee
To Deteſt thy ſelf,
And to relie on him,
Commands thee to ſhake off all Fear;
It is not for any thing in thee,
That he enables thee in theſe Acts,
Or that he loves thee, and will ſave thee;
He doth it becauſe he is God,
Perfect Love, and perfect Goodneſs.

X.

O Father of Mercy,
Behold thy Child, who hath been a Prodigal;
Who, having waſted all his Goods,
And ſpent his time in Vanity,
Drawn by thy Grace and Love,
Is now returning to thy houſe,
And humbly begs for pardon at thy hands
Alas!
I have lived as without reaſon,
Since firſt I had the uſe of reaſon;
I have done nothing of my ſelf but evil,
From the time that I firſt knew what God was,
I have ſinned againſt Heaven, and againſt thee,

I deſerve not the Title of thy Son,
Or to have admittance into thy houſe.
And though I am wholly Innocent
Of the Crime for which I am Sentenced now to Die,
Yet from thy hands I have deſerved a Death to
All Eternity.
But thou haſt made me know,
That thou canſt not ceaſe to be a Father,
For my having often ceaſed to comport my ſelf
As thy Child.
Thou canſt not loſe thy Goodneſs,
By my having often forgotten my Gratitude;
Thou canſt not forget to be a Father of Mercy,
By my having become a Child of Miſery.

XI.

O My Father,
O thou the beſt of all Fathers,
Have pity on the moſt wretched of all thy Children;
I was loſt, but by thy Mercy am now found;
I was dead, but by thy Grace am now raiſed again;

I.

I was gone astray after Vanity,
But am now ready to appear before thee.
O my Father,
Come now in Mercy, and receive thy Child;
Give him the Kiss of Peace;
Remit unto him all his Sins;
Cloath him with thy Nuptial Robe;
Receive him into thy House;
Permit him to have a place at thy Feast;
And forgive all those who are Guilty of his Death.

XII.

O *Jesu,*
The Comforter of the Afflicted;
The Refuge of the Oppressed;
The Redeemer of the Captives;
The Hope of the Distressed;
Behold I address unto thee,
Who never drivest any from thee,
Who approach unto thee with Faith, Hope and Love.
My Heart tells thee,
That it burns with a desire to see thee;
And that for that end it is impatient to Die.

Come

Come sweet Jesu,
Come quickly,
Draw my Soul from this Prison;
Re-call me from this Banishment;
Conduct me to my dear Countrey;
Behold the Just expect me;
My Friends reach out their Arms towards me.
O how beautiful are thy Tabernacles!
O how admirable is thy Palace!
O what content shall I have with thee!
What Happiness in thy Company!
I Die with a desire to Die.
Come blessed Jesus,
And receive my Spirit,
Which languisheth to be with thee;
Into thy hands, O Jesus,
I recommend my Spirit.

Acts of Resignation, Thanksgiving, FAITH, HOPE, and LOVE.

BLessed Jesus, who art the Way, the Truth,
And the Life, Behold I do most willingly
Take up and bear my Cross, as thou hast
Commanded me, and do give thee most humble

Thanks,

Thanks, that thou art pleased to dignifie
My Death with so many circumstances of
Thy most Sacred Passion, as thou art
Pleased to bestow on it.
I firmly believe (O my Jesus) what soever
Thou hast proposed unto me by thy Holy
Catholique
And Apostolique Church; because thou
hast spoken it,
Blessed be thy Name, that by thy Grace I
Have lived in this Faith, and that thou
Hast pleased to think me worthy to Die
for it.
On thee (O my Jesus) I profess wholly
and solely,
To relie, and to hope in thee, and in thy
Blood
With so much love shed for me, by which I
Firmly confide, That thou wilt save me,
Though most unworthy. I love thee (O
my Jesus)
For thy self, and beg that thou wilt increase
That Love in me; I am sorry (O my God)
from my
Heart and Soul, that I have at any time
Sinned against thee, and this (as I hope
By thy grace) for the Love of thee.

Several

Several Acts of my SOUL, upon the last words of our blessed JESUS.

I *Do from my Heart (O my Jesus) pardon all my*
Enemies, and particularly those, upon whose false
And untrue Testimonies, I am adjudged to Die, for
Crimes, of which thou (my Jesus knowest) and their
Consciences at the dreadful day of Judgment
Must testify that I am wholly Innocent; Father
Forgive them, they know not what they do.
Behold (O my Jesus) I am now coming unto thee,
Confirm it unto my Soul by thy holy Spirit, that
This day I shall be with thee in Paradise.
O Lamb of God, who upon thy Cross didst adopt me
In the person of St. John, *to be the Son of thy*
Blessed Mother, and before whose Throne thy Holy

Saints

Saints now offer the Incenſe of Prayer
For thy Servants upon earth, mercifully
Receive thoſe Prayers which are addreſ-
ſed to thee, for me the moſt
Unworthy of thy Creatures.
O bleſſed Jeſus, who upon thy Croſs wert
Pleaſed to ſuffer an Abandonment, to the
End I might not be abandoned by thy
Father at my Death.
Bleſſed be thy Name, that thou art
pleaſed to be now
With me by thy Holy Spirit, and not to
Forſake me in this great time of Tryal.
O my deareſt Jeſus! Who upon thy Croſs
didſt ſuffer
Thirſt, for the perfecting the work of my
Redemption.
Behold I now thirſt to be with thee,
Bleſſed be thy Name that thou art pleaſed
To give me this Thirſt.
O my Jeſus, who upon thy Croſs didſt
conſummate
Thy life for the love of me; Bleſſed be thy
Name, that thou permitteſt me to con-
ſummate
My life for thee in thy ſervice.
O my deareſt Jeſus, into thy hands I
commend my Spirit. The

The several Circumstances of the Passion of our Lord, Accompanying my Death, by which he vouchsafes to grace me, a poor Sinner, and to refresh my memory, in relation to His blessed Merits.

1. *TO be Judged by a Publick Sentence.*
2. *To Die the most Ignominious of all Deaths.*
3. *By the Hands of the publick Executioner.*
4. *As an Enemy to* Cæsar *and the Government.*
5. *To Die Hanging on a Tree.*
6. *To be stript of all my Cloaths.*
7. *To have all my Blood entirely shed, by Embowelling and Quartering.*
8. *With a publick declaring my Death to be necessary for the People.*
9. *The multitude of shouting, Crucify, Crucify.*
10. *The People rejoycing at this Sentence and Death.*
11. *Occasioned by False Witnesses.*
12. *The Witnesses induced by Malice and Rewards.*

A

A Transcript out of a Letter writ by the same Mr. Langhorn, *to a friend a little before his Death.*

I Do assure you, that since my first Commitment by which my Body was brought into solitude by the good hand of my Dearest Jesus, I have delivered my Spirit and Heart, as entirely as I could into his Divine and merciful Guidance, from which time I have (blessed be my Jesus) enjoyed such a perpetual Internal Peace, and been comforted and assisted with such Acts of Faith and Confidence in my God; And received from him such assurances that he takes our Cause for his own concernment. That I am sure these Acts, this Peace, and these Consolations must be from God. Be not in Pain: God (in due time) will discover the Perjuries of these men, to the shame and confusion of those who Thirst after our Blood.

Lætati Erimus pro diebus quibus nos humiliavit; Annis quibus vidimus mala.

The

The Profession of his Faith and Innocence at the place of Execution, July 14. 1679.

I Do solemnly and sincerely in the presence of Almighty God, profess, testifie, and declare,

1. That I do with my heart and Soul, believe and own my most Gracious Sovereign Lord, the King's Majesty, King *CHARLES* II. to be my true and Lawful Sovereign.

2. That I do in my Soul believe that neither the Pope, nor any Prince, Potentate, or Forreign Authority, nor the People of *England*, nor any Authority out of this Kingdom, or within the same, hath, or have any Right to dispossess his said Majesty of the Crown or Government of *England*, or to depose him there-from for any Cause or pretended Cause whatsoever, or to give License to me, or to any other of his said Majesty's Subjects whatsoever, to bear Arms against His said Majesty, or to take away his life, or to do him any bodily harm, or

or to disturb the Government of this Kingdom, as the same is now established by Law, or to alter, or go about to alter the said Government, or the Religion now established in *England*, by any way of force,

3. That I never am, nor ever was, at any time or times, guilty so much as in my most secret thoughts of any Treason or Misprision of Treason whatsoever.

4. That I believe, that if I did know or should know of any Treason, or Treasonable Design, that was, or is intended, or should be intended, against His said Majesty, or the Government of this His Majesty's Kingdom, or for the alteration by force, advice, or otherwise, of the Government, or of the Religion now established in this Kingdom; And should conceal, and not discover the same unto His said Majesty, or His said Majesties Councel or Ministers, or some of them; that such concealment would be in me a Sin unto Death, and Eternal Damnation.

That

That I do believe, that it is no way Lawful for me to lie, or to ſpeak any thing which I know to be untrue; or to commit any ſin, or do any evil, that good may come of it, And that it is not in the power of any Prieſt, or of the Pope, or of God himſelf to give me a Licenſe to lie, or to ſpeak any thing which I know to be untrue, becauſe every ſuch lie would be a ſin againſt Truth: and Almighty God, who is perfect Truth, cannot give me Licenſe to commit a ſin againſt his own Eſſence.

And I do ſolemnly in the preſence of God, Profeſs, Teſtifie and Declare, that as I hope for Salvation, and expect any benefit by the Blood and Paſſion of my deareſt Saviour Jeſus Chriſt, I do make this Declaration, and Proteſtation, and every part thereof, in the plain and ordinary ſence, wherein the ſame ſtands Written, as they are commonly underſtood by *Engliſh* Proteſtants and the Courts of Juſtice, of *England* without any Evaſion, or Equivocation, or Deluſion, or Mental Reſer-

Reſervation whatſoever, and without any diſpenſation or Pardon, or Abſolution already granted to me for this, or any other purpoſe, by the Pope, or any other power, Authority, or Perſon whatſoever, or, without any hope, expectation or deſire of any ſuch Diſpenſation; and without thinking or believing that I am, or can be acquitted before God or Man, or abſolved of this declaration, or any part thereof, although the Pope, or any other Perſon or Perſons, or Power, or Authority whatſoever ſhould diſpence with, or take upon him or them to diſpence with, or Annul the ſame, or declare, that it was, or is, or ought to be Null, or Void in part, or in the whole, from the beginning, or otherwiſe howſoever.

Having made this Declaration and Proteſtation, in the moſt plain terms that I can poſſibly imagine to expreſs my moſt ſincere Loyalty and Innocency, and that the clear intention of my Soul, I leave it to the Judgment of all good and charitable perſons, whe-

ther they will believe what is here in this manner affirmed and ſworn by Me in my preſent circumſtances, or what is ſworn by my Accuſers.

I do now further declare, that I Die a Member (though an unworthy one) of the Holy *Catholick* and *Apoſtolick* Church of Chriſt, mentioned in the three holy and publick *Creeds*, of which Church our Lord Jeſus Chriſt is the inviſible Head of Influence, to illuminate, guide, protect, and govern it, by his Holy Spirit, and Grace, and of which Church, the Biſhop of *Rome*, as the Succeſſor of St. *Peter*, the Prince of the Apoſtles, is the viſible Head of Government, and Unity.

I take it to be clear, that my Religion is the ſole cauſe, which moved my accuſers to charge me with the crime, for which upon their Evidence I am adjudged to Die, and that my being of that Religion, which I here profeſs, was the only ground which could give them any hope to be believed, or which could move my Jury to believe the Evidence of ſuch men.

I

I have had not only a Pardon, but alſo great advantages, as to Preferments and Eſtates offered unto me, ſince this Judgment was againſt me, in caſe I would have forſaken my Religion, and owned my ſelf guilty of the crimes charged againſt me, and charged the ſame crimes upon others: But bleſſed be my God, who by his Grace hath preſerved me from yielding to any of thoſe Temptations, and ſtrengthened me rather to chooſe this Death, then to ſtain my Soul with ſin, and to charge others, againſt Truth, with crimes of which I do not know that any perſon is guilty.

Having ſaid what concerns me to ſay as to my ſelf; I now humbly beſeech God to bleſs the King's Majeſty with all Temporal and Eternal bleſſings, and to preſerve him in his Government from all Treaſons, and Traytors whatſoever, and that His Majeſty may never fall into ſuch hands, as His Royal Father of Glorious Memory fell into.

I alſo humbly beſeech thee (O God)

to give true Repentance and Pardon to all my Enemies, and moſt particularly to the ſaid Mr. *Oates* and Mr. *Bedlow*, and to all who have been any ways acceſſary to the taking of my Life, and the ſhedding of my Innocent Blood, or to the preventing the King's Mercy from being extended unto me; And likewiſe to all thoſe who rejoyced at the Judgment given againſt me, or at the Execution of the ſaid Judgment, and to all thoſe who are, or ſhall be ſo unchriſtianly uncharitable, as to disbelieve, and to refuſe to give credit unto my now Proteſtation.

And I beſeech thee (O my God) to bleſs this whole Nation, and not to lay the guilt of my Blood unto the charge of this Nation, or of any other particular perſon or perſons of this Nation: Unite all (O my God) unto thee, and thy Church, by true Faith, Hope, and Charity, for thy Mercies ſake.

And for all thoſe who have ſhewed Charity to me, I humbly beg (O my Jeſus)

Jeſus) that thou wilt reward them with all Bleſſings, both Temporal, and Eternal.

The Lord preſerve his Majeſty from all manner of Treaſon, and preſerve him from falling into ſuch hands, as His Royal Father, of Glorious Memory, fell under; I pray God forgive my Enemies, as I freely do thoſe that accuſed me, thoſe that Witneſſed againſt me; and all others that either deſired my Blood, or rejoyced at the ſhedding of it; and all perſons that have any ways concern'd themſelves with me, I freely forgive them with all my Soul; And I beg my dear Jeſus to forgive them and all others; God Almighty Bleſs you, and Bleſs the whole Nation, and the Government, and preſerve it from all Evil and Miſchief that I am afraid is coming on it, for the ſhedding of guiltleſs Blood. Sweet Jeſus, lay not my Innocent Blood to their charge.

Bleſſed Jeſus, into thy hands I recommend my Soul and Spirit; now at this inſtant take me into Paradice; I am deſirous to be with my Jeſus.

✠

SECT. V.

Several Pious Prayers and Aſpirations, frequently made uſe of by the late Viſcount Stafford *after Sentence, and left by him as a Monument of his Piety. Extracted out of the Book called* Staffords Memoirs.

IN the name of the Father, and of the Son, and of the Holy Ghoſt; Upon *Tueſday* the 3*d.* of *November*, being the Feaſt of St. *Andrew*, I was brought to my Tryal in *Weſtminſter-Hall*; And that day ſeaventh-night I was Condemned to dye. I give God thanks for his great Mercy and Goodneſs that he hath been pleaſed to think me worthy of this Sentence, in ſatiſfaction for my other great, and hainous offences which I have commited; And I hope that through the Glorious Paſſion of our Saviour *Chriſt Jeſus*, and through his Precious *Blood*, and

and *Merits*, he will be mercifully pleaſed to receive my Soul into *Eternal Happineſs*, in his preſence, amongſt his *Angels* and *Saints*. I conceive this Sentence is falen upon me upon the account of the *Religion* I am of; If I had numbers of Lives, I would loſe them all, rather then forſake that *Church*, that I am of; and which I am well aſſured that it maintains nothing but what is well warranted by the word of God. I do with my whole Heart forgive thoſe *Perjured Men* that Swore ſo *Falſly* againſt me; I wiſh them no greater Puniſhment then to repent, and to acknowledge the wrong they have done me; I do alſo heartily forgive my Judges; and if any of them have given their Votes contrary to their Conſciences; God forgive them, I do it willingly.

How extreamly ſhould I think my ſelf bound to the *King* if in this condition that I am brought into, by the *Perjury* of *Villains* that *Swear Falſly for gain*, His Majeſty ſhould be Graciouſly pleaſed to grant me my Life;

but how infinitely beyond that hath his Divine Majesty shewed his Mercy and Goodness to me, so many times Pardoning those great, and many offences, which the least of them deserved an Eternal Punishment. And of his Infinite Mercy hath been pleased to preserve me thus long from his Just Judgments: And hath brought me hither, first a Prisoner, when I had not done any thing in the least by the Law to deserve it; and now hath pleased to bring me to my Condemnation: How inexplicable are his Mercies unto me; and if I do not cordially and really repent, having this great time to recollect my self, nothing can excuse me; Nay even at this time when I am hourly looking to hear of the hour of my Execution, I have time by his Omnipotent Mercy, to lay my heart Prostrate on the ground, to beg his Pardon, and to acknowledge his Infinite Mercy and Goodness; God grant me grace to reflect as I ought on all these assurances, and as I ought to do, love his Divini-

ty

ty and nothing created independently of him; nothing in this world but the *Holy Trinity*, deserving the whole love and adoration of Mankind. God give me Grace to love Him, and only Him; And though I cannot do it so well as otherwise I ought, yet I hope I do it what I can; and do firmly resolve by his *Holy Grace*, I will to the uttermost of my power, so long as it shall please him to give me my Life, wholly, and willingly to resign my self to his *Holy Will*; and doubt not by his Grace, but to find more true delight in serving him, then ever I did in the Vanities of the World. All Glory, Praise and Honour, be given unto him for all Eternity, *Amen.*

Thou hast said, *O Lord, he that loves Father and Mother*, &c. *more then me, is not worthy of me*; I acknowledge most dear Lord, that I love my Wife and Children, as much as a loving Husband and tender Father can love a most deserving Wife, and Dutiful Children; But to shew that I love thy *Divine Majesty* more

then them, and my own life to boot; I willingly render up, and forſake both, for the love of thee; and rather then offend thee, though by the contrary I may have, Life and all worldly Advantages, both for my ſelf and them. Receive therefore dear Jeſus this voluntary Oblation of both; take us into thy Protection, O helper in Opportunities, in Tribulation. Be thou a Judge, and a Spouſe to the Widow; a Father to the Orphans; and Salvation to all our Souls. I rejoyce to have ſo dear a pledge to offer and preſent thee, for all the Bleſſings, and Benefits beſtowed upon us; and for thy ſake, who offeredſt thy ſelf for us to Death, to the moſt Ignominious Death of the *Croſs*: Receive therefore Sweet *Jeſus* this poor Oblation of mine (though all I am able to offer thee) in union of all the Oblations of thy moſt Sacred Life, Death and Paſſion, and of all thoſe Divine Oblations, which have been, are, and ever ſhall be offered upon thine *Altars*, all which I offer thee,

and

and by thy hands to thy Eternal Father. O Father, look upon the face of thy Christ, and turn away thy face from my Sins: O Holy *Mary Mother of God*; all ye Holy *Angels* and *Saints* in *Heaven*, make *Intercession* for me, that what I deserve not of my self, may by your *Intercession* be bestowed upon me, *Amen. Jesu, Amen.* Grant and Ratifie what I ask for thy names sake, *Amen.*

In the name of the Father, and of the Son, and of the Holy Ghost: This day Mr. *Lieutenant* came and told me, *I must Dye: Gods Holy name be praised*; And I prostrate beseech him, to have mercy on my sinful Soul; and deal with me, as his Omnipotency knows I am *Innocent*, of what was falsly Sworn against me; I do not doubt of *Salvation* through the Passion of our Blessed Saviour. Cer-

Certain Texts of ſacred Scripture made uſe on by my Lord, and found in a Letter writ for his Spiritual Comfort, on occaſion of his DEATH.

b Pſal. 27. 12. *EVil Witneſſes have riſen up againſt me, and iniquity hath belyed it ſelf, I believe to ſee the goods of our Lord in the Land of the Living.* (i) *I am the Reſurrection and the Life; He that believeth in me, ſhall not dye for ever.* (k) *Fear not, for I have Redeemed thee; I have called thee by thy name, thou art mine.* (l) *Do not fear, for I am with thee; do not decline, for my right hand hath ſuſtained thee.* (m) *Becauſe he hath truſted in me, I will deliver him; I will protect him, becauſe he hath known my name; He ſhall cry unto me, and I will hear him; I am with him in Tribulation, I will deliver him,*

i John 11. 25.

k Iſai. 43. 1.

l Cap. 41. 10.

m Pſal. 91. 14.

and

and will glorifie him, with length of days will I repleniſh him, and will ſhew him my Salvation. (n) *In perpetual charity have I loved thee; Therefore I have drawn thee to me, taking Compaſſion on thee.* (o) *My heart and my fleſh hath fainted; O God of my heart, my Inheritance, God for ever.* (p) *The World ſhall rejoyce, and you ſhall be ſorrowful; But your ſorrow ſhall be turned into Joy, and your Joy none ſhall take from you.* (q) *Be confident, I have overcome the World.* (r) *Be thou my helper, do not forſake me, neither deſpiſe me, O God my Saviour.* (s) *In thee O Lord have I truſted, let me not be confounded.* (t) *I live and you ſhall live; You ſhall know that I am in my Father, and you in me, and I in you.* (u) *Certain I am, that neither Death nor Life, &c. can ſeperate us from the love of*

n Jer. 31. 3.

o Pſal. 73. 26.

p Joh. 16. 20.

q Verſe 33.

r Pſal. 27. 9.

s Pſal. 31. 1.

t Joh. 14. 19.

u Rom. 8. 38.

God

God which is in Christ Jesus
x Rom. 14.8. *our Lord.* (x) *Whether we*
live, or dye, we are our Lords.
y Phil. 1. 21. (y) *To me, to live is Christ,*
z Verse 23. *and to die is gaine.* (z) *I de-*
sire to be Dissolved, and to be
a Psal. 30. 5. *with Christ.* (a) *Into thy hands*
O Lord I commend my Spirit.
b Mat. 25. 34. (b) *Come ye blessed of my Fa-*
ther, possess the Kingdom pre-
c Lu. 23. 43. *pared for you.* (c) *This day*
shalt thou be with me in Pa-
radise.

The God of hope fill you with
Rom. 15. 13. *all Joy, and Peace in believ-*
ing, that you may abound in
Hope and Virtue of the Holy
Ghost, Amen.

My

My Lords Profeſſion of his Faith, and Innocence, extracted out of his Laſt Speech, on Tower-Hill December 29*th.* 1680.

BY the Permiſſion of Almighty God, I am this day brought hither to ſuffer Death, as if I were guilty of High-Treaſon. I do moſt truely in the preſence of the Eternal, Omnipotent, and All-knowing God, proteſt upon my Salvation, that I am as Innocent as it is poſſible for any man to be,(ſo much as in a thought,) of the crimes laid to my charge. Since my long Impriſonment I have conſidered often what could be the Original cauſe of my being thus accuſed, ſince I knew my ſelf not culpable, ſo much as in thought; And I cannot believe it to be upon any other account then my being of the Church of *Rome*. I have no reaſon to be aſhamed of my Religion, for it teacheth nothing but the Right Worſhip of God, Obedience to the King, and due Subordination to the Temporal Laws of the Kingdom.

dom. And I do ſubmit to all Articles of Faith believed and taught in the Catholick Church, believing them to be moſt conſonant to the Word of God. And whereas it has ſo much and often been objected, that the Church holds that Sovereign Princes, Excommunicated by the Pope, may by their Subjects be Depoſed or Murdered: As to the Murder of Princes, I have been Taught as a matter of Faith in the Catholick Church, that ſuch Doctrine is Diabolical, Horrid, Deteſtable, and contrary to the Law of God, Nature and Nations: and as ſuch from my heart I Renounce and Abominate it. As for the Doctrine of Depoſing Princes, I know ſome Divines of the Catholick Church hold it, but as able, and Learned as they have Written againſt it: But it was not pretended to be the Doctrine of the Church, that is, any point of Catholick Faith: wherefore I do here in my Conſcience declare, that it is my true and real Judgement, that this ſame Doctrine of Depoſing Kings, is contrary to the

Funda-

Fundamental Laws of this Kingdom Injurious to Sovereign Power, and consequently would be in me, or any other of His Majesty's Subjects, Injurious and Damnable. I believe and profess, that there is One God, One Saviour, One Holy Catholick Church, of which through the Mercy, Grace and Goodness of God, I Die a Member.

It is much reported of *Indulgences*, *Dispensations*, and *Pardons*, to Murder, Rebell, Lie, Forswear, and commit such other Crimes held and given in the Church; I do here profess in the presence of God; I never Learned, Believed, or Practised any such thing, but the contrary? And I speak this without any Equivocation, or Mental Reservation, whatsoever: And certainly were I guilty, either my self, or knew of any one that were guilty, (whosoever were so,) of any of those crimes of which I am accused, I were not only the greatest Fool imaginable, but a perfect mad-man, and as wicked as any of those, that so falsly have

have accuſed me; If I ſhould not diſcover any ill deſign I knew in any kind, and ſo upon diſcovery ſave my life; having ſo often had ſo fair occaſions propoſed unto me; And ſo am guilty of ſelf-murder, which is a moſt grievous and hainous ſin; And though I was laſt Impeached at the Lords Bar, yet I have great grounds to believe, that I was firſt brought to Tryal, on the belief, that to ſave my life, I would make ſome great Diſcovery; And truely ſo I would, had I known any ſuch thing of any ill Deſign, or Illegal dangerous Plot, either of my ſelf, or any other perſon whatſoever, without any exception. But had I a thouſand lives, I would looſe them all, rather then falſly accuſe, either my ſelf or any other whatſoever. And if I had known of any Treaſon, and ſhould thus deny it, as I do now upon my Salvation, at this time, I ſhould have no hope of Salvation, which now I have through the Merits of Chriſt Jeſus.

I do beſeech God to bleſs His Majeſty, who is my Lawful King and Sovereign,

vereign, whom, I was always, by all Laws Humane and Divine, bound to obey; and I am ſure that no power upon Earth, either ſingly or all together, can Legally allow me, or any body elſe, to lift up a hand againſt him, or His Legal Authority. I do hold that the conſtitution of the Government of this Kingdom, is the only way to continue Peace and Quietneſs; which God long continue.

Next to Treaſon, I hold Murder in abhorrence, and have ever done, and do; And I do ſincerely profeſs, that if I could at this time free my ſelf immediately, and eſtabliſh what Religion I would, and what Government I would, and make my ſelf as great as I could wiſh, and all by the death of one of theſe fellows, that by their Perjuries hath brought me to the place where I am, I ſo much abhor to be the cauſe of any mans death, that I would not any way be the cauſe of their murder; how much leſs would I endeavour the Aſſaſſination of His Majeſty, whom I hold to be as Gracious.

ous a King as ever this, or any other Nation had; And under whom the people may enjoy their Liberties, as much as ever any did; And if it pleaſe God to grant him Life and Happineſs according as I have always wiſhed, and prayed for, I am morally perſwaded, that he, and all his Dominions, will be as happy, and as proſperous as ever people were; which I beſeech God grant.

I do moſt humbly ask Pardon of the Almighty and All-merciful God, for all the great offences I have committed againſt his Divine Majeſty, and I know he would not have the death, and confuſion of a Sinner, but that he may repent, and live; in that aſſurance I hope; Knowing he never deſpiſeth a contrite heart; And though I have not ſo feeling a contrition as I would, yet I have it as well as I can; and I doubt not but that God will accept of the good will.

I do deſire that all people will forgive me any injury that I have done them in any thing, either wilfully or by chance

chance, and do heartily forgive all people in this World that have injured me, I forgive even thoſe Perjured men, that ſo falſly have brought me hither by their Perjuries.

I have a great confidence that it will pleaſe Almighty God, and that he will in a ſhort time bring truth to light; then you, and all the World will ſee, and know, what injury they have done me.

I ſhall end with my hearty Prayers for the Happineſs of His Majeſty, that he may enjoy all Happineſs in this World, and the World to come; and Govern His people according to the Laws of God, and that the people may be ſenſible what a bleſſing God hath ſo miraculouſly given them, and obey him as they ought. I ask Pardon with a Proſtrate Heart of Almighty God, for all the great offences that I have committed againſt his Divine Majeſty, and hope through the Merits and Paſſion of Chriſt Jeſus, to obtain everlaſting Happineſs, into whoſe hands I commit my Spirt, asking Pardon

don of every perſon that I have done any wrong unto: I do freely forgive all that have any ways wronged me; I do with all the Devotion and Repentance that I can, humbly invoke the Mercy of our bleſſed Saviour.

I beſeech God not to Revenge my Innocent Blood upon the Nation, or on thoſe that were the cauſe of it, with my laſt Breath. I do with my laſt Breath truely aſſert my Innocency, and hope the Omnipotent All-ſeeing Juſt God will deal with me accordingly.

AGnoſco (Domine *Jeſu*) peccata mea, multa & magna, pro quibus timeo; ſed ſpero in *miſericordiâ & miſerationibus tuis, quarum non eſt numerus: Secundum igitur magnam miſericordiam tuam miſerere mei, & ſecundum multitudinem miſerationum tuarum dele iniquitatem meam.* Si Peccata mea magna ſunt, major eſt miſericordia tua: Si multæ, infinitæ ſunt miſerationes tuæ: Si ego commiſi, unde me poſſis condemnare, Tu non amiſiſti,

misisti, unde potes, & soles salvare. Credenti in protentâ tuâ, & dicenti, *Domine si vis, potes me mundare*, tu statim respondisti: *Volo; mundare*: Credo, quod ipse credidit; spero quod ipse speravit; Imploro quod ipse Imploravit, Dic igitur animæ meæ, *Salus tua ego sum: Sana me, Domine* Jesu, *& sanabor: Salvum me fac, & salvus ero, & misericordias tuas in æternum cantabo. Ne projicias me igitur à facie tuâ, & Spiritum sanctum tuum ne auferas à me: Sed redde mihi lætitiam Salutaris tui, & Spiritu principali confirma me.* Tu dixisti, dulcissime *Jesu, Convertimini ad me, & ego convertar ad vos*: Ego me, ex toto corde meo, ex totâ animâ, ex totâ mente meâ, converto ad te; Converte te igitur misericordissime, ad indignum famulum tuum quem pretioso sanguine redemisti. Tu dixisti, *Omnis qui confitebitur me coram hominibus confitebor, & ego eum coram Patre meo, qui in cœlis est.* Ego te, & Sanctam tuam Religionem Catholicam vivens confiteor, & moriens, adjuvante gratiâ tuâ confitebor: dignare

dignare me igitur ſuſcipere, & confiteri coram patre tuo, qui in Cœlis eſt. In tuâ promiſſione, non in meâ juſtitiâ confido. Vitam quam dedediſti mihi, libenter tibi reddo ſecundum beneplacitum tuum: In manus tuas commendo Spiritum meum, qui morieris Spiritum tuum in æterni Patris manus commendaſti. In pace igitur, in id ipſum dormiam & requieſcam, quoniam tu Domine, ſingulariter in ſpe conſtituiſti me. *Amen*, Jeſu, *Amen*.

Engliſhed thus.

I *Acknowledge* (O Lord Jeſus) *my Sins to be many, and great, for which I am afraid; but I hope in thy Mercy, and Commiſerations which are without number. Have Mercy therefore on me according to thy great Mercy, and according to the multitude of thy tender Mercies, blot out mine Iniquity. If my Sins be great, thy Mercy is greater; If many, thy Commiſerations are Infinite. If I have committed that, for which thou mayeſt condemn me, thou haſt not loſt that, by which thou canſt, and art accuſto-*

accuſtomed to Save. To him, that believed in thy Power, and ſaid, O Lord, If thou wilt, thou canſt make me clean; *Thou preſently anſweredſt,* I will, Be thou clean: *I believe, what he believed, I hope, for what he hoped, I implore, what he implored. Say therefore to my Soul,* I am thy Salvation: *Heal Me, O Lord* Jeſus, *and I ſhall be Healed; Save Me, and I ſhall be Saved, and I will ſing forth thy Mercy for all Eternity. Caſt me not therefore away from thy Face, and take not thy holy Spirit from me; But render me the joy of thy Salvation, and with thy Principal Spirit Confirm me. Thou haſt ſaid, O moſt ſweet* Jeſus, turn to Me, and I will turn to You: *I turn my ſelf to Thee with my whole Heart, with my whole Soul, with my whole Mind; Turn thy ſelf therefore (O moſt Merciful) unto me, thy unworthy Servant, whom thou haſt redeemed with thy moſt Pretious Bloud. Thou haſt ſaid,* Every one who ſhall confeſs me before Men, I will confeſs him before my Father which is in Heaven. Mat. 10. 32.

I, Living confeſs thee, and thy Holy

Catholick Religion, *and through the assistance of thy* Holy Grace *will confess thee* Dying: *Vouchsafe therefore to receive and confess me before thy* Father *Which is in Heaven. I confide in thy Promise, not in my own Justice; The Life thou hast given me, I willingly render thee according to thy good pleasure.* Into thy Hands I commend my Spirit, *who Dying didst commend thy Spirit into the Hands of thy Eternal Father.* In Peace therefore, in that one thing, will I Sleep and Rest; Because thou, O Lord, hast singularly Established me in hope. *Amen,* JESUS, *Amen:*

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SECT. VI.

Mr. Thomas Thwings *Protestation of his Innocence at the place of Execution at* York, October 23d. 1680.

AS I hope for Salvation and benefit by the Blood and Passion of my Blessed Saviour, I most sincerely protest, That I never have been in my whole life time Guilty, even so

ſo much as in thought of any Treaſon againſt His Majeſty or the Kingdom; being directly contrary to the Principles of our Faith. And this Proteſtatiou I make in the moſt plain and ſerious terms I can; without all Equivocation or Mental Reſervation whatſoever; And although I have and do declare againſt the *Oath of Allegiance*, as it is worded; Yet it is only by reaſon of ſome clauſes therein contained, not appertaining to *Allegiance*. And therefore, if an Oath containing nothing but *Allegiance* had been legally tendered me, I ſhould have thought it a ſin to refuſe it.

I acknowledge my ſelf a Prieſt, and to have about 15 years performed the Prieſtly Function; which I am ſo far from denying, that I thought it the greateſt Honour imaginable. I beg of God Almighty to forgive my accuſers, as alſo the Jury, and all others, who have in any kind concurred to my Death.

Then praying long and heartily for his King and Countrey, he at laſt

concluded with these most Prophetick Words.

Though I know the Affairs of the Kingdom are in a bad posture, yet I hope they will be cleared ere long; and then the Actors thereof will be more fully known.

Doctor Plunkets *Protestation of his Innocence at the place of Execution*, July 1st. 1681.

I Have some few days past abided my Tryal at the *Kings-Bench*, and now very soon I must hold up my hand at the *King of Kings-Bench*, and appear before a Judge who cannot be deceived by false Witnesses, or corrupted Allegations, for he knoweth the Secret of hearts: Neither can he deceive any, or give an unjust Sentence, or be mislead by respects of Persons; He being all goodness, and a most just Judge, will infallibly decree an Eternal Reward for all good works, and condign punishment for the smallest Transgressions against his Commandments. Which being a most certain

certain and undoubted truth; It would be a wicked Act, and contrary to my perpetual welfare, that I ſhould now by declaring any thing contrary to Truth, commit a deteſtable ſin, for which within a very ſhort time I muſt receive Sentence of Everlaſting Damnation, after which there is no Reprieve or hope of Pardon. I will therefore confeſs the Truth, without any Equivocation, and make uſe of the words according to their accuſtomed ſignification; aſſuring you moreover, that I am of that certain perſwaſion, that no power, no not only upon Earth, but alſo in Heaven, can diſpence with me, or give me leave to make a falſe Proteſtation.

And I proteſt upon the words of a Dying man, and as I hope for Salvation at the hands of the Supreame Judge, I am, and I was all the days of my life, wholly and entirely Innocent of the Treaſons laid to my charge, and of any other whatſoever.

And as Holy *Stephen* did pray for thoſe who ſtoned him to Death; ſo do

I, for thoſe who with Perjuries ſpill my Innocent Blood, ſaying as St. *Stephen* did, O Lord lay not this ſin to them. I do heartily forgive them, and alſo the Judges, who (by denying me ſufficient time to bring my Records and Witneſſes from *Irealnd*) did expoſe my life to evident danger. I do alſo forgive all thoſe who had a hand in bringing me from *Ireland* to be Tryed here, where it was morally Impoſſible for me to have a fair Tryal. I do finally forgive all who did concur directly or indirectly, to take away my life, and I ask forgiveneſs of all thoſe whom I ever offended by Thought, Word or Deed. I beſeech the Allpowerful, that His Divine Majeſty grant our King, Queen, and the Duke of *York*, and all the Royal Family, Health, long Life, and all proſperity in this World, and in the next Everlaſting Felicity.

I am ſorry with all my heart, and if I ſhould, or could live a thouſand years, I have a firm Reſolution, and a ſtrong purpoſe, by your Grace (O my God) never

never to offend You; and I beſeech Your Divine Majeſty, by the Merits of Chriſt, and by the interceſſion of his Bleſſed Mother. And all the Holy Angels and Saints, to forgive me my ſins, and to grant my Soul Eternal Reſt.

An Extract of a Letter Writ by the ſame Dr. and Archbiſhop, to a Friend, the day before his Execution.

I Deſire you will be pleaſed to tell all my Benefactors that for all Eternity I will be mindful of them, and that I will pray for them untill they will come, where I hope to come ſoon; and then alſo I will thank them in *conſpectu Supremi Domini.* They deſerve all praiſe in this World; And by Gods Grace, a Crown of Glory in the next. I doubt not but their Faith, Charity, and good Works, will be Efficatious with our Saviour, and *that there will be ſoon an end of this Perſecution. And that *Iniquitas multorum mox revelabitur, fiat voluntas Dei fiat, fiat;*

A Prophetick Expreſſion.

and I beſeech my Saviour to give all the good *Catholicks* Perſeverance in their Faith, and good Works: And to grant me the grace to be to morrow where I may pray for them. *Non in ænigmate* but *facie ad faciem*, &c.

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SECT. VII.

Several Remarkable expreſſions taken from the laſt Words of ſome of the before-mentioned Dying Perſons, wherein they ſeem to Predict a clear Diſcovery of their Innocence, and Perjury of their Accuſers.

Mr. Langhorn *in his above-cited Letter*, Page 67.

GOD taketh our Cauſe for his own Concern; And will (in due time) diſcover the Perjuries of thoſe Men, to the Shame and Confuſion of thoſe who Thirſt after our Bloud.

My

My Lord Stafford *towards the end of his laſt* Speech *above-cited.* P. 91.

I have great Confidence that it will Pleaſe Almighty God, And that he will in a ſhort time bring Truth to Light. Then you, and all the World will ſee, and know, what Injury they have done me.

Mr. Thwing *at the end of his laſt* Speech *above-cited* Pag. 98.

THough I know the affairs of the Kingdom are in a bad Poſture, yet I hope they will be cleared er'e long; And then the Actors thereof will be more fully known.

Dr. Plunket Arch-Biſhop, *in his* Letter *above-cited* Pag. 101.

I doubt not but the Faith, Charity, and good Works, of *Catholicks*, will be Efficacious with our Saviour: And that there will be ſoon an end of this Perſecution. And the Iniquity of many will ſhortly be revealed.

Mr. Thomas Jenison *(who being accused also of the* Plot, *Dyed a close confined Prisoner in* Newgate,) *left in his Chamber this* Cronogram *upon our Saviours Words*, John 16. Verse 20.

TRISTITIA VESTRA VERTET
URIN GAUDIUM.
ALLELUIA.

Englished thus.

YOUR SORROW SHAL BE
MADE VERY JOYFULL
UNTO YOU.

SECE.

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SECT. VIII.

Although Sir *Thomas More* was put to Death in the very firſt beginning of the Proteſtant Religion, under King *Henry* VIII. yet becauſe it is not ſo much the Identity of the time, as the Parity of the *Cauſe* maketh Fellowſhip in Suffering, we ſhall here ſet down a Prayer Compoſed by the ſaid Sir *Thomas More*, whilſt he remained a Priſoner in the *Tower*.

GIve me, O Lord, thy grace, in all my fears and agony, to have recourſe to that great fear, and wonderful agony, which thou, my ſweet Saviour ſufferedſt on Mount Olivet, *before thy moſt bitter Paſſion, and in the meditation thereof, to conceive Spiritual comfort, profitable for my Soul.*

Take from me, O my God, all vain glorious thoughts, all appetites of mine own praiſe, all Envy, Covetouſneſs, Gluttony, Sloath, and Luxury, all froward af-

affections, all appetite of Revenge, all desire of others harm, all pleasure in provoking any Person to Anger, all delight of exprobation and insultation over any in their affliction or calamity. Give me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind, and in all my thoughts, words, and deeds, to have a taste of thy Holy Spirit.

Give me, O Lord, a lively Faith, a firm Hope, and a fervent Charity, a love of thee incomparable above the love of my self; that I love nothing to thy displeasure, but every thing in order to thee.

Give me, O Lord, a longing to be with thee, not for avoiding the calamities of this wretched World, nor so much for escaping the pains of Purgatory, *nor those of* Hell, *nor for attaining the joys of* Heaven *in respect of mine own commodity, as even for very love of thee.*

Bear me, O Lord, thy love and favour, which my love to thee (were it never so great) could not (without thy infinite goodness) deserve.

Par-

Pardon, O Lord, my boldneſs to ask ſuch high Petitions, being ſo vile a ſinful wretch, and ſo unworthy to obtain the loweſt: Yet, O Lord, they are ſuch as I am bound to wiſh for, and ſhould be neer the effectual deſire of them, if our manifold ſins were not the impediment: From which, O ſweet Saviour Chriſt, vouchſafe of thy goodneſs to waſh me, with that bleſſed Blood that iſſued out of thy tender Body in the divers torments of thy moſt bitter Paſſion.

Take from me, O Lord, this lukewarm, or rather key-cold manner of Meditation, and this dulneſs in Prayer: give me fervour and delight, in thinking on thee, and thy grace, earneſtly to deſire thy holy Sacraments, and eſpecially to rejoyce in the preſence of thy bleſſed Body (ſweet Saviour Chriſt,) in the Holy Sacrament of the Altar: *And duly to thank thee for thy gracious viſitation therewith. and at that high Memorial, with tender compaſſion, to remember and conſider thy moſt bitter Death upon the* Croſs.

Make

Make us all, O Lord, every day virtually participants of that Holy Sacrament, make us all lively Members, Sweet Saviour Christ, of thy Holy Mystical Body, the Catholick Church, Amen.

LOrd give me Patience in Tribulation, and Grace in every thing to conform my will to thine; that I may truely say, Thy will be done on Earth, as it is in Heaven.

The things, good Lord, that I Pray for, give me thy Grace to Labour for. Amen.

SECT.

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SECT. IX.

Certain Devout Leſſons, Pſalms, *and* Prayers *for each day in the week, taken out of Holy Scripture*; *The* Church Office, *And* Roman Miſſal, *adapted to the Preſent* Exigence of the times.

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For *Munday.*

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

The firſt Leſſon *extracted out of* David's Pſalter.

FAlſe Witneſſes have Riſen up; They laid to my charge things that I knew not. They have ſet their Mouth againſt Heaven. They have talked to hide Snares. They have whetted their Tongues, as that of a *Serpent*, the Venome of *Aſpes* is under their Lips. They Aſſembled together

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againſt me. They have wreſted Iniquities upon me. They are multiplyed as the hairs of my head, that hate me without Cauſe. Mine Enemies have troden upon me all the Day, becauſe they are many that War againſt me. They that repay evil things for good detracted me, becauſe I followed goodneſs. They have bent their Bow that they may Shoot in ſecret the Right of heart. In this way wherein I walked they hid a Snare for me; There was none that would know me. I am made a Reproach to my Enemies; And a fear to my Acquaintance: They that ſaw me fled forth from me; And they did violence which ſought my Soul. All their Rulers have ſaid, Let us deſtroy them out of the Nation, And let the name of *Iſrael* be remembered no more.

The Pſalm.

INcline unto my Aid, O God. O Lord, make haſt to help me.

Let thy tender Mercy come to me; Save me for thy names ſake.

Be-

Becauſe the Mouth of the Sinner, and the Mouth of the deceitful Man is open upon me.

They have ſpoken againſt me with a deceitful Tongue; Their heart hath forged guile.

They have prepared a Snare for my Feet, and bowed down my Soul.

Their Teeth are weapons; And their Tongue a Sharp Sword.

They have taken malignant Counſel upon the People; And they contrived againſt thy Saints.

They have poured out their Bloud as Water; They have made their Carcaſes Meat for the Fowls of the Air.

Thy People, O Lord, they have humbled; And thine Inheritance they have vexed.

We are become a Reproach to our Neighbours, a Scorn and Mock to them that are round about us.

They are multiplyed above the Hairs of our head, that hate us without cauſe.

Will not God enquire of these things? For he knows the Secrets of the heart.

Lord before thee is all my desire; And my Groaning is not hid from thee.

How long shall Sinners, O Lord, how long shall Sinners glory?

Deliver me from the hands of mine Enemies, and from them that Persecute me.

Illustrate thy Face upon thy Servant; Save me for thy mercy.

Let the Impious be ashamed and Brought down; Let the deceitful Lips be made mute.

The Sin of their Mouth, the words of their Lips; Let them be taken in their Pride.

Let them be Confounded, and fall, that detract from my Soul; Let them be covered with confusion, and shame, that seek Evils to me.

Because for thee, we are Killed all the day: We are esteemed as Sheep of the Slaughter.

Let the Bloud of thy Servants; Let the groaning of the Fettred enter thy Sight according to the greatneſs of thy Arm, poſſeſs thou the Children of them that are put to Death.

Help me, O Lord my God; Save me according to thy mercy.

And Let them know that this is thy hand; And thou, O Lord, haſt done it.

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The Prayers.

O Almighty God, deſpiſe not thy People in their affliction, calling upon thee; But for the Glory of thy Name, being pacified, Succour the diſtreſſed.

Reguard we beſeech thee, O Lord, our Petitions; And grant, that by thy Grace, we may be both in Proſperity humble before thee, and in adverſity conſtant to thee.

O God our Refuge and Strength; the only Author of Piety; Further the devout Prayers of thy Church; And grant, that what we faithfully ask, we may effectually obtain. Through our Lord Jesus Christ, thy Son, who Liveth and Reigneth with thee, in unity of the Holy Ghost, God, World without end, *Amen.*

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For Tuesday.

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

The Second Lesson Extracted out of the Prophets.

TUrn to me (saith our Lord) with all your Hearts, in fasting, and in weeping, and in Mourning; Seek our Lord, whilst he may be found; Call upon him whilst he is near. Let the Impious forsake his way, and the unjust Man his Cogitations, and return

urn to our Lord, and he will have ercy on him; And to our God beauſe he is bountiful to forgive. And *Syon* ſaid, Our Lord hath forſaken me, nd our Lord hath forgotten me; Why can a Woman forget her Infant, hat ſhe will not have pity on the Son of her Womb; And if ſhe ſhould forget, yet will not I forget thee; Thy Walls are continually before me. Fear nor for I have Redeemed thee; And called thee by thy name; Thou art mine. I will give thee underſtanding, and will inſtruct thee in the way thou ſhalt go; I will faſten mine Eyes upon thee. Call upon me in the day of Tribulation: I will deliver thee, and thou ſhalt Glorifie me.

The Pſalm.

FRom the Depths I have cryed to thee O Lord; Lord hear my Voice.

Incline thine Ear to my Prayer; Receive my Petition.

Lord, rebuke me not in thy fury, nor chaſtize me in thy wrath.

Re-

Remember not our old Iniquities, let thy Mercies quickly prevent us.

Enter not into Judgment with thy Servant, becauſe no man living ſhall be juſtified in thy Sight.

If thou wilt obſerve Iniquity O Lord; Lord, who ſhall ſuſtain it?

I will declare my Iniquty, and I will think for my Sin.

I will confeſs againſt me my Injuſtice to our Lord; And thou haſt remitted the impiety of my Sin.

I have ſtrayed as a Sheep; Lord ſeek thy Servant.

To thee alone have I Sinned, and have done evil before thee.

Thine Eyes have ſeen my Imperfections, and in thy Book all ſhall be VVrit.

It is good for me, that thou haſt humbled me; That I may Learn thy Righteouſneſs.

Thy Diſcipline hath corrected me to the end; And thy Diſcipline the ſame ſhall teach me.

Thou O Lord God of Compaſſion; Have regard to me; And have mercy

y on me for thy Names ſake.

See my Humiliation, and my Labour, and forgive all my Sins.

Turn not away thy Face from me; Decline not in Wrath from thy Servant.

Be thou my Helper, forſake me not; Neither deliver me into the Souls of them that Perſecute me.

Convert unto us and ſhew thy Face, and we ſhall be Saved.

Wilt thou be angry with us for ever. Or wilt thou extend thy Wrath from Generation to Generation.

Spare O Lord, ſpare thy People; And give not thine Inheritance into Reproach.

Do not Fruſtrate thy Covenant; Neither take away thy Mercy from us.

Thou O God being turned to us, ſhalt quicken us; And thy People ſhall rejoyce in thee.

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The

The Prayers.

HEar we beſeech thee, O Lord the Prayers of thy Supplicants, and Pardon the Sins of them that confeſs to thee, that thou being benigne, mayeſt give us Pardon and Peace.

Shew thy Clemency, O Lord, thy unſpeakable Mercy unto us, that thou both acquit us of our Sins, and deliver us from the Puniſhments, which for them we deſerve.

O God who through Sin art offended, and through Penance pacified, Mercifully reſpect, the Prayers of thy People making Supplication to thee, and turn away the Scourges of thy anger which for our Sins we deſerve. Through our Lord, *&c.*

For

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For Wednesday.

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

The 3d. *Lesson, taken out of the Epistle of St.* Peter.

MY dearest, think it not strange, concerning the fiery Tryal which is to Try you; That the Probation of your Faith much more precious then Gold, (which is proved by the Fire) may be found unto Praise, and Glory, and Honour, in the *Revelation of Jesus Christ*. Communicating therefore with the Passions of Christ, Rejoyce, that in the *Revelation* also of his Glory, you may be glad with exceeding Joy. If you be reviled in the Name of Christ, you shall be blessed; because that which is of the Honour, Glory and Virtue of God, and the

Spirit which is his, ſhall reſt upon you. The time is, that Judgment begins at the Houſe of God; And if firſt at us, what ſhall be the end of thoſe that believe not? And if the Juſt man ſhall ſcarce be Saved, where ſhall the Impious and Sinner appear? Therefore they alſo that ſuffer, according to the will of God, let them commend their Souls to their Faithful Creator in good Deeds.

The Pſalm.

REmember not, O Lord, our, or our Parents Offences; Neither take Vengance of our Sins.

Convert us O God our Saviour, and avert thy Wrath from us.

Thou who ſits upon the Cherubims, raiſe up thy Might, and come to Save us.

Why haſt thou rejected us O God? VVhy is thy VVrath enkindled againſt the Sheep of thy Paſture?

O God of Hosts, return; Look down from Heaven, and see, and visit this Vineyard, and perfect that which thy right hand hath Planted.

Be mindful of thy Congregation, which thou hast Possessed from the beginning.

Arise O Lord, and help us; Redeem us for thy Name.

Thou hast proved us, O God, by Fire: Thou hast tryed us, as Silver is tryed.

Thou hast brought us into a Snare; Thou hast laid Tribulation on our Backs.

Thou hast made my Familiars estranged from me: They have put me an abomination to themselves.

I am ready for Scourges, and my grief is in my sight always.

The Tribulations of my heart are Multiplyed; Deliver me from my distresses.

There are many that Persecute me and Afflict me; Thou O Lord in thy mercy quicken me.

Have mercy on us O Lord, hav
mercy on us, becauſe we are fille
with Contempt.

Be mindful O Lord, of the Re
proach of thy Servants.

Remember us O Lord in thy goo
Pleaſure; Viſit us in thy Salvation
that thou mayeſt be praiſed in thin
Inheritance.

Confound us not, but do with u
according to thy Meekneſs; And ac
cording to the Multitude of thy Mer
cies deliver us, and give Glory t
thy Name.

That they which hate us may ſee
and be confounded, becauſe thou, O
Lord, haſt aſſiſted us.

Give us help out of Tribulation
becauſe the Salvation of Man is vain.

Be exalted above the Heavens, O
God; And thy glory over all th
Earth, that thy beloved may be de
livered.

Keep me O Lord from the hands o
the Sinners; And from unjuſt Me
deliver me.

Let not my heart fall back with them that work iniquity; Keep me from the Snare which they have set for me.

Thou art good, and in thy goodness teach me thy Justifications.

Let my heart be made unspotted in thy Law; That I be not Confounded.

Glory be to the Father, &c.
Vers. *O Lord hear my Prayer.*
Resp. *And let my Cry come unto Thee.*

The Prayer.

SHew forth, we beseech thee, O Lord, thy Power, and come; That those who trust in thy goodness, may be speedily delivered from all adversity.

O God, who knowest our humane frailties such, that in so great dangers we cannot subsist; Grant us safety of Body and Mind; That the things which for our Sins we

ſuffer, we may by thy help overcome.

Keep us, thy People, we beſeech thee, O Lord, in thy Holy Service; That as we Rely on the Sole hope of thy Heavenly Grace, ſo may we always by thy Protection be guarded. Through our Lord Jeſus, *&c.*

For

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For Thurſday.

Our Father, &c.
Hail Mary, &c.
I believe in God, &c.

The Fourth Leſſon, extracted out of the Epiſtle *of St.* Paul.

BRethren, Remember the former days, wherein being Illuminated, you ſuſtained a great fight of Sufferings; And on the one Part, truly by Reproaches and Tribulations made a Spectacle; For you both had Compaſſion on them that were in Bonds, and the Spoil of your own Goods you took with Joy, knowing that you had a better, and a permanent Subſtance. Do not therefore loſe your Confidence, which hath a great reward. For Patience is neceſſary for you, that doing the Will of God, you may receive the Promiſe. God is faithful, who will not ſuffer you to be

Tempted above what you are able, but will make with Temptation profit. Becall to mind him who Sustained of Sinners, such contradictions in himself, that you be not wearied, fainting in your Minds. If we die with him, we shall also live with him: If we suffer with him, we shall also Reign with him; If we shall deny him, he also will deny us.

The Psalm.

TO thee O Lord, have I lifted up my Soul; My God, in thee is my Confidence; Let me not be Confounded.

According to thy Mercy, remember thou me, for thy goodness sake, O Lord.

Be unto me a God Protector, and an House of Refuge, that thou mayest save me.

Sinners have expected to destroy me; I am thine; help me.

Regard my Humiliation, and deliver me, because I have not forgotten thy Law.

Teach

Teach me goodneſs, and diſcipline, and knowledge, becauſe I have believed thy Precepts.

Deliver me from mine Enemies, O Lord; to thee I have fled; teach me to do thy Will, becauſe thou art my God.

Yield me not up to the Sinners. They have Contrived againſt me; O Lord, forſake me not; My God depart not from me.

Thou art my Refuge in Tribulation, which hath ſurrounded me; My Joy, deliver me from them that encompaſs me.

Deliver me from them that work Iniquity; And from Bloudy Men ſave me.

I have cleaved to thy Teſtimonies, O Lord, do not Confound me.

I am made partaker of all that fear thee, and keep thy Commandments.

May it pleaſe thee, O Lord, to deliver me. Lord have reſpect to help me.

Give us aid in Tribulation; Becauſe Man's Salvation is vain.

O God be not far from me. O God have regard to my Aid.

Reſcue me out of the hand of the Sinner, and out of the hand of him that doth againſt the Law, and of the unjuſt.

Deliver not to Beaſts the Souls that Confeſs to thee; And the Souls of thy Poor forget not always.

In contrite heart, and Spirit of humility, let us be received.

Becauſe thou, O Lord, art ſweet and mild, and of much mercy to all that call upon thee.

Make Joyful the Soul of thy Servant, becauſe to thee, O Lord, I have lifted up my Soul.

We thy People, and the Sheep of thy Paſture, will confeſs to thee for ever.

Our Lord is pitiful, and merciful, long ſuffering, and Compaſſionate.

He will not be angry always; Neither will he threaten for ever.

As a Father hath Compaſſion of his Children, ſo hath our Lord Compaſſion on them that fear him.

He remembers that we are Duſt; The days of Man are as Graſs.

He

He will not deprive of good things thoſe that walk in Innocence.

His Juſtice upon the Childrens Children, of them that keep his Teſtament.

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The Prayers.

HEar we beſeech thee, O Lord, our Prayers; That being freed from our Sins, we may likewiſe be delivered from all Perſecution.

Be propitious, O Lord, to thy People; And as thou haſt made us devoted to thee, ſo may we be comforted by thy gracious aſſiſtance.

O God, the lover and Protector of Innocence, guide the hearts of thy Servants, that inſpired by thy Spirit, we may be found conſtant in faith, and

and Sedulous in good Works. Through our Lord, &c.

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For Friday.

Our Father, &c.
Hail Mary, &c.
I believe in God, &c.

The Fifth Leſſon, taken out of the *Paſſion*.

Math. 26. 3. Mark 14. 1. Joh. 11. 48. AND *it came to paſs, the Chief Prieſts and the Scribes, and the Elders of the People, conſulted together how they might take* JESUS *by Subtilty, and put him to Death; for they ſaid, If we let him alone, all men will believe in him, and the* Romans *ſhall come, and take away both our place and Nation.* Luke 2. 3. *Then entred* Satan *into* Judas, *(one of the Twelve,) and he went and communed with the*

the Chief Prieſts and Elders to Betray JESUS; *and they were glad, and promiſed to give him Money; Henceforth he ſought how he might conveniently Betray him. Soon after, having received a Band of Men and Officers from the Scribes and Elders,* Judas *came with Lanthorns, Torches, and Weapons, to the place where* JESUS *was; for he knew the place, becauſe* JESUS *often reſorted thither. And he that Betrayed him, gave them a ſign, ſaying, Whoſoever I ſhall Kiſs, that ſame is he, take him and lead him away ſafely. Then came they and laid hand on* JESUS, *and took him, and* Judas *that Betrayed him, ſtood with them. And the Band and Officers that had laid hold on* JESUS, *led him away to the High Prieſts Houſe, where the Scribes and Elders were Aſſembled; And his Diſciples forſook him and*

Joh. 18. 3. 12. Mark 14. 44. 46.

Mat. 26. 57. Mark 14. 48. Mark 14. 55, 56.

and fled. And the Chief Priests and all the Council sought for Witnesses against JESUS, *to put him to death, and they found none; for many bore false Witness against him, but their Witness agreed not together; And there arose certain, who bore false Witness against him, saying, We have heard him say, I will destroy the Temple made with hands, and within three days I will Build another made without hands; And neither so did their Testimony agree together.*

Joh. 18. 13. Ch. 11, 50. *And they took* JESUS, *and bound him, and led him to* Caiphas *the High Priest; Now* Caiphas *was he, who gave Councel to the* Jews, *that it was Expedient that one Man should die for the People, that the whole Nation Perish not. And straightway the Chief*

Mark 15 1. Mat. 27. 1. Luke 28 2. Joh. 18. 31. *Priests held a Consultation with the Elders and Scribes, and the whole Council, against* JESUS,

to

to put him to Death; and they falsly accused him unto Pilat, *saying, This Man stirreth up the People, teaching them throughout all* Jury. Pilat *said unto them, I find no fault in him, nevertheless take ye him, and Judge him according to your Law. Then led they* JESUS *into the Judgment Hall, and the false Witnesses accused him, saying, We found this Fellow perverting the Nation, and forbiding to give Tribute to* Cæsar; *And the Jews cryed out, saying, If thou let this Man go, thou art no Friend to* Cæsar; *And they were Instant with loud Voices, requiring of* Pilat, *that he might be Crucified. And the Voices of the Multitude, and of the Elders, and of the People prevailed, and he delivered him to their Will. And the Souldiers of the Governour took* JESUS *and led him away to Crucifie him. And there followed a great Company of*

Joh. 16. 28. Mat. 26. 60. Mar. 15. 3. 5.

Mat. 26. 15. Luke 23 23. 25.

Joh. 19 16. Luke 23. 27. 33. 34.

of People, that bewailed and lamented him.; And when they were come to the place called Calvery, *there they Crucified him. Then said* JESUS, *Father forgive them, for they know not what they do. And about the* 9th. *hour* JESUS *cryed out with a loud Voice, and said, Father, into thy Hands I commend my Spirit; and having said thus, he gave up the Ghost. Now when the* Centurion *saw what was done, He Glorified God, saying, Certainly this was a Righteous Man. And the Soldiers when they had Crucified* JESUS, *took his Garments; And one of them when he saw he was already dead, with a Spear pierced his side, and forthwith there came forth Blood and Water. And all the People that came together to that Sight, beholding the things which were done, smote their Breasts, and returned. Then* Joseph *of* Arimathea,

Luke 33. 44. 46, 48.

Joh. 19. 3, 34. Luke 23 41.

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a Good Man and a Juſt, went unto Pilat, *and begged the Body of* JESUS; *And* Pilat *Commanded the Body to be delivered. And when* Joſeph *had taken the Body, he wrapped it in a clean Linnen Cloath, and laid it in a New* Sepulchre. Mat. 27.58, 59.

The Pſalm.

O God, the Mouth of the Sinner, and the Mouth of the deceitful man is open upon me.

They have ſpoken againſt me with a deceitful Tongue; And with words of hatred have they compaſſed me, and they have impugned me without cauſe.

And they ſet againſt me evil things for good, and hatred for my love.

The wicked are riſen up againſt me, and the aſſembly of the mighty have ſought my Soul,

Soul, and they have not ſet thee in their ſight.

They have laid a Stumbling-Block for me, they have deviſed to ſupplant my Steps.

I am become as a man without help. They have put me in the Shadow of Death.

Mine Enemies have ſpoken evils to me; When ſhall he Die, and his name Periſh?

This was done to me, becauſe I ſought after thy Righteouſneſs.

The 'Proud did exceeding Injuſtice to me; But I declined not from thy Law.

One thing have I asked of our Lord; This will I ſeek for; That I may dwell in the Houſe of our Lord all the days of my life.

I have choſen to be an abject in the Houſe of God; rather then to dwell in the Tabernacles of Sinners.

Con-

Conduct me, O Lord, in the right way, and I will walk in thy Truth.

O Lord deliver my Soul from unjuſt Lips, and from a Deceitful Tongue.

Attend to my Petition, becauſe I am humbled exceedingly; Deliver me from them that perſecute me, becauſe they are made ſtrong over me.

Becauſe the Enemy hath perſecuted my Soul; He hath humbled my life on the Earth.

My Spirit is in anguiſh upon me, within me my heart is troubled.

I have ſtretched forth my hands to thee. My Soul is as Earth without water to thee.

Hear me quickly, O Lord, my Spirit hath fainted. Save thy Servant my God, that hopeth in thee,

Deliver me from mine Enemies, O Lord; To thee I have fled, teach me to do thy will; Becauſe thou art my God.

Thy good Spirit ſhall conduct me into the right way; for thy Names ſake, O Lord thou wilt quicken me.

And

And I will keep thy Laws always for ever, and for ever, and ever.

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The Prayers.

O God, who by the Patience of thy only Son haſt broken the Pride of the old Enemy; Grant us we beſeech thee worthily to recount what he compaſſionately ſuffered for us; And by his example, contentedly to endure all Adverſities.

Look down, O Lord, we beſeech thee, on this thy Family, for which our Lord Jeſus Chriſt vouchſafed to be betrayed into the hands of the wicked, and undergo the Torments of the Croſs.

Repleniſh, O God, our hearts with thy holy Grace, that we may ſo ſuffer with Chriſt in this World, as to deſerve to be Glorified with him in the next. Through the ſame Lord Jeſus Chriſt thy Son who, *&c.*

For

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For Saturday.

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

The 6th. *Leſſon taken out of the Epiſtles of St. Paul.*

BEloved, let us in all things exhibit our ſelves as the Miniſters of God, in much Patience, in Tribulation, in Neceſſities, in Diſtreſſes, in Stripes, in Priſons, in Troubles, in Seditions, in Labours; By Honour, and diſhonour; By Infamy and good Fame; As Seducers, and yet true; As having all things, and poſſeſſing nothing; As Dying, and behold we live. Our ſufferings which is but momentary and light, worketh above meaſure an Eternal weight of Glory in us: Who then ſhall ſeperate us from the love of Chriſt? Tribulation, or Diſtreſs, or Famine, or Nakedneſs, or Dan-

Danger, or Perſecution, or the Sword? As it is Written; For we are killed for thy ſake all the day, we are eſteemed as Sheep of the Slaughter. But in all theſe things we overcome, becauſe of him that loved us. For certain I am, That neither Death, nor Life, nor Might, nor Height, nor Depth, nor any Creature, ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord.

The Pſalm:

SHall not my Soul be ſubject to God? For from him is my ſafety.

Thou art become my Saviour, and my Refuge, in the day of Tribulation.

Thou ſhalt deliver me, according to the multitude of thy Mercies, from the Snare of an unjuſt Tongue, and from the Lips of them that ſpeak Lies; From them that ſeek my Soul; From the Gates of Tribulation, that have encompaſſed me.

Thou art my Strength and my Refuge,

ſuge, and for thy Names ſake, thou wilt conduct me, and nouriſh me.

Thou art my God, and I will confeſs to thee; Thou art my God, and I will exalt thee.

If I walk in the midſt of Tribulations, thou ſhalt quicken me. Thy right hand ſhall ſave me.

I will hope in the ſhadow of thy Wings until Iniquity paſs.

Our Lord is yet with me, ye men of Blood depart from me.

Our Lord looketh from Heaven upon the Earth, that he might hear the groanings of the Fettered, that he might looſe the Children of them that are ſlain.

Our Lord lifteth up the Bruiſed; Our Lord loveth the Juſt.

He healeth the Contrite of heart, and bindeth up their Sores.

Our Lord will not reject his People, and his Inheritance he will not forſake.

His Salvation is nigh to them that fear him; That Glory may inhabit our Land.

Our

Our Lord is faithful in all his words; Juſt in all his ways; And Holy in all his Works.

Our Lord is near to all that call upon him; To all that invocate him in Truth.

Our Lord keepeth all that love him; And will hear their Prayer, and ſave them.

It is good for me to cleave to God; To put my hope in our Lord.

Becauſe with our Lord there is Mercy; And with him plentiful Redemption.

Our Lord is my Helper; I will not fear what man can do to me.

Though I ſhall walk in the midſt of the Shadow of Death, I will not fear Evils, becauſe thou art with me.

If Camps ſhall ſtand together againſt me, my heart ſhall not be affraid.

He will Redeem my Soul in Peace, from them that ſet upon me.

Do manfully, and let your heart take Courage, all ye that hope in our Lord.

Hope in him, all ye the Congrega-

tion

tion of People; power out your hearts before him, for he is your helper for ever.

The Juſt ſhall rejoyce in our Lord and ſhall hope in him; And all the right of heart ſhall be praiſed.

Glory be the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The Prayer.

ALmighty and Eternal God, who haſt revealed thy Glory unto us in Chriſt; keep the works of thy Mercy, that we may perſevere unſhaken in Faith, and Confeſſion of thy Name.

Let the power of thy Holy Spirit, O Lord, be preſent with us, that it may both Purge our hearts, and defend us from evils.

O God the ſtrength of them that hope in thee; hearken propitious to our Prayers; And ſeeing we can do nothing without thee, Grant the help of thy Grace, that by performance

of thy Commands, we may in Will, and Action pleaſe thee. Through our Lord Jeſus, &c.

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For Sunday.

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

The Leſſon extracted out of our Saviours Words in the Goſpel.

THe hour cometh that every one that killeth you ſhall think he doth ſervice to God. Behold I ſend you forth as *Sheep* in the midſt of *Wolves*; They ſhall deliver you up in Councils, and in their Synagogues will they Scourge you. You ſhall be led before Kings and Preſidents for my Sake. The Brother ſhall deliver up the Brother to Death; And you ſhall be odious to all men for my Name. If the World hate you, know that it hated me before you. The Servant is not greater than his Maſter; If they have

have perſecuted me, you alſo will they perſecute. Theſe things have I ſpoken to you, that when the hour ſhall come, you may remember, That I told you. Fear ye not them that kill the Body, and are not able to kill the Soul; But rather fear him that can caſt both Body, and Soul into Hell. The World ſhall rejoyce, but you ſhall be ſorowful, but your ſorrow ſhall be turned into Joy; I will ſee you again, and your heart ſhall rejoyce, and your Joy no man ſhall take from you. Yea, Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſpeak all evil againſt you falſly for my ſake; Be glad, for your reward is very great in Heaven. I ſay unto you love your Enemies. Do good to them that hate you, and Pray for them that perſecute and abuſe you, that you may be the Children of your Father which is in Heaven. He that ſhall perſevere unto the end, ſhall be Saved.

The Pſalms:

HOw good is God to *Iſrael*; To them that are of a right of heart.

Praiſe ye our Lord, becauſe our Lord is good; Sing ye to his Name becauſe it is ſweet.

Every day will I bleſs thee, and will praiſe thy Name for ever, and ever, and ever.

I will confeſs to thee O Lord, my God, with all my heart, and Glorifie thy Holy Name.

I will render my Vows to our Lord in the midſt of *Jeruſalem*.

Bleſſed be the Lord God of *Iſrael* from the beginning of the World and ever more.

His People, and the Sheep of his Paſture, Praiſe ye his Name, becauſe our Lord is ſweet, and his Mercy for ever.

My Soul bleſs our Lord, and all things that are within me, bleſs his Holy Name.

Who redeemeth thy life from Deſtruction, who Crowneth thee with Mercy, and Commiſeration.

My God, my Mercy, my Refuge, my Defender, and my Deliverer.

Let my Mouth be filled with Praiſe; That I may Sing thy Glory; Thy Greatneſs all the day.

Young Men and Virgins, old with young, let them Praiſe the Name of our Lord, an Hymne to all his Saints.

Let the Praiſe of our Lord be in the Church of the Holy. The Saints ſhall rejoyce in Glory.

Glory be to the Father, &c.

Verſ, *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

EVen as the *Hart* deſires after the Fountains of water, ſo doth my Soul after thee my God.

My Soul thirſteth after God, the ſtrong, the living; when ſhall I come, and appear before the Face of God.

I will hear what our Lord will ſpeak in me, becauſe he will ſpeak Peace, upon them that are converted to the heart.

Why art thou ſorrowful ✠ my Soul?

And why doſt thou trouble me? I will ſay to God, thou art my Defender,

Turn my Soul, into thy reſt, becauſe our Lord hath done good to thee.

Put not confidence in Princes. In the Sons of men, in whom there is no Salvation.

Caſt thy care upon God, and he will nouriſh thee up. He will not ſuffer the Juſt to periſh.

The hungry Soul he hath filled with good things: He hath conducted us into the right way.

In God have I hoped; I will not fear what man can do to me.

Hope in God, becauſe I will confeſs to him; The Salvation of my Countenance and my God.

In God we ſhall be ſtrengthened, and he ſhall bring to nothing them that afflict us.

Our Lord liveth; And bleſſed be my God; And the God of my Salvation be exalted.

I believe to ſee the good things of

of our Lord, in the Land of the liveing.

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

MY heart is ready, O God, my heart is ready; I will ſing to thee in the Nations.

I will love thee, O Lord my ſtrength; Our Lord is my ſafegard, my Refuge and my Deliverer.

My God is my Helper, and I will hope in him.

Will God forget to have Compaſſion? Or will he in his wrath contain his Mercies?

How great is the multitude of thy Sweetneſs O Lord, which thou haſt hid for them that fear thee?

In the Covert of thy Wings will I rejoyce; my Soul hath cleaved after thee; Thy right hand hath received me.

what is to me in Heaven? and beſides thee what would I upon Earth?

God of my heart, and God my Portion for ever.

My Soul ſhall live and Praiſe thee; And thy Judgments ſhall help me.

I will not die, but live, and declare the works of our Lord.

My heart, and my fleſh have rejoyced, in the living God.

And my Tongue ſhall exalt thy Juſtice, when they ſhall be confounded that ſeek evils to me.

Bleſſed are they that dwell in thy Houſe, O Lord; For ever, and ever, they ſhall Praiſe thee.

Bleſſed are they that walk in the Law of our Lord; That ſearch his Teſtimonies, and ſeek after him with all their heart.

They that are Planted in the Houſe of our Lord, ſhall flouriſh in the Courts of our Lord.

They that ſow in Tears, ſhall reap in Joyfulneſs.

According to the Multitude of my Sorrows in my heart, Thy conſolations have rejoyced my Soul.

I have purchaſed for an Inheritance thy

thy Teſtimonies, becauſe they are the joy of my heart.

We are repleniſhed with the goods of thy Houſe. Holy is thy Temple; Marvailous thy Equity.

Bleſſed be the Lord God of *Iſrael* from the beginning of the World, and for evermore *Amen.*

Glory be to the Father, &c.

Verſ. *O Lord hear my Prayer.*

Reſp. *And let my Cry come unto Thee.*

The Prayers.

ALmighty, and everlaſting God the Conſolation of the Sorrowful, and Strength of thoſe in Travail; Let the Prayers of all that call upon thee in their Tribulation, come to thy Ears. That they may rejoyce to find thy Mercy preſent with them in their neceſſities.

O God who juſtifies the wicked that repent, and deſireſt not the death of a Sinner; we humbly beſeech thy Majeſty with thy Heavenly Grace, favourably to defend us thy Servants

truſting in thy Mercy, and preſerve us by thy continual Protection, that we may ſtill ſerve thee, and by no temptation be ſeperated from thee.

O God from whom are all Holy deſires, rightful Councels, and juſt works, give to thy Servants that peace which the World cannot give; That our hearts being diſpoſed to keep thy Commandments, and the fear of Enemies taken away, The times through thy Protection may be Peaceable. Through our Lord Jeſus Chriſt.

The Prayer of Azarias.

Daniel 3. O Lord the God of our Fathers, Deliver us not up for ever, we beſeech thee for thy Names ſake, and diſſipate not thy Teſtament, neither take away thy mercy from us, becauſe we are diminiſhed and debaſed this day for our Sins; There is no Sacrifice, nor Oblation before thee; But in a Contrite heart, and Spirit of Humility, let us be received. becauſe there is no confuſion to them that truſt in thee. And now

now we follow thee with all our heart, and fear thee, and ſeek thy face. Confound us not, but do with us according to thy Meekneſs, and according to the Multitude of thy Mercy. And deliver us in thy wonders, and give Glory to thy Name, O Lord. And let all be confounded that ſhew evils to thy Servants; And let them know that thou art the Lord, the Glorious God over all the Earth.

The Prayer of JESUS, *the Son of* SIRACH.

HAve mercy upon us O God of all, and reguard us; and ſend thy fear upon the Nations that have not ſought after thee. For as in their ſight thou art Sanctified in us, ſo in our ſight thou ſhalt be magnified in them, that they may know thee, as we alſo have known, that there is no God beſides thee O Lord. Haſten the time, and Remember the End; And thou ſhalt Inherit them as from the beginning. Have mercy on thy People upon which thy *Eccleſiaſt.* 36

name

name is invocated; Have mercy on the City of thy Sanctification, the City of thy Reſt. Repleniſh *Syon* with thy ineffable words, and thy People with thy Glory. Give teſtimony to them that are thy Creatures from the beginning, and raiſe up the Propheſies, which the former Prophets ſpake in thy Name. Give reward to them that patiently expect thee, that thy Prophets may be found faithfull. Hear the Prayer of thy Servants; and direct us in the way of Juſtice, O Lord our God.

The Prayer of Jeremiah *the Prophet.*

Lam. 5. REmember O Lord, what is befalen us; behold, and reguard our Reproach. Our Inheritance is turned to aliens, our houſe to Strangers. Our Fathers have ſinned, and they are not: And we have born their Iniquities. In peril of our lives did we get our Bread; There was none to Redeem us. The Joy of our heart hath failed; Our Quire is turn'd into Mourning. Why wilt thou for-

ever

ever be forgetful of us? Wilt thou forsake us, in length of days? Convert us, O Lord, to thee, and we shall be converted; Renew our days as from the beginning.

A Prayer for our Enemies.

O God, the lover, and Maintainer of Peace, and Charity; Give to our Enemies Peace, and true Charity: Grant them remission of all their Sins; And deliver us Powerfully from their deceits. Through Jesus Christ our Lord.

A Prayer for Hereticks *and* Schizmaticks.

ALmighty, and everlasting God, who savest all men, and wouldst that none should Perish; look down upon the Souls seduced by the deceits of Satan; That all *Heretical* impiety being removed, the hearts of those that Err may be Reclaimed, and return to the unity of thy Truth. Through Jesus Christ our Lord.

A Prayer for the KING.

WE beſeech thee, O Almighty God, That Thy Servant our Soveraign Lord King *Charles*, who through thy Mercy hath taken upon him the Government of the Kingdom, may alſo receive the encreaſe of all Vertues, wherewith being decently adorned, he may be both able to avoid the Monſtrouſneſs of Vices, as alſo to come unto thee, (right gracious) who art the way, the truth, and the life. Through Jeſus Chriſt our Lord.

A Prayer for the Holy Catholick *Church.*

DEfend, O Lord, thy Servants we beſeech thee, from all dangers of Body and Soul; And for the Prayers of the Glorious Virgin *Mary*, of the Holy Apoſtles *Peter* and *Paul*, of the Bleſſed St. *N.* and all thy Saints: Grant us the Mercies of Peace and Safety, That all Adverſities and Errors being removed, Thy Church may ſerve thee in ſecure liberty.

A

A Prayer for the Living and the Dead.

O Almighty and Eternal God, who haſt Dominion over the Living and the Dead, and art Mercyful to all thoſe whom thou foreknoweſt, ſhall be thine, by Faith & good Works: We humbly beſeech thee, that they for whom we have determined to offer our Prayers, whether this preſent World ſtill retains them in the Fleſh; or the World to come hath received them diveſted of their Body, may, by the Interceſſion of thy Saints, and the Clemency of thy Piety, obtain Pardon, and full Remiſſion of all their Sins. Through our Lord *&c.*

The Bleſſing of God Omnipotent, The Father, the Son, and the Holy Ghoſt, deſcend upon us, and remain with us for ever, Amen.

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SECT. X.

Roman Catholick Principles, *in Reference to God, and the King, Compriſed in a Letter to a Friend; And cited by the late* L. Viſcount Stafford *at his Tryal, in Vindication of his Religion, and Loyalty.*

SIR,

I Find your laſt as full of *Doubts* and *Inquietudes*, as your former was of *Heat* and *Zeal*; Whether meer *Compaſſion* hath altered your Judgement, or that You *Fear* your own Turn may be next, I cannot tell; But I eaſily perceive, You, and the greateſt part of Honeſt *Thinking Proteſtants*, as well as You, begin, (tho late,) to ſuſpect, That *Catholicks* have *Wrongfully Suffered* the loſs of their *Fame*, their *Goods*, their *Fortunes*, and many their *Lives*. Nor do I wonder to ſee you touch'd

Miſeries inflicted on Catholicks.

touch'd with ſome Concern at our *Miſeries*; For beſides the ſad Spectacles of *Bloodſhed* (which I mention without any Reſentment, or Diſreſpect to the Government,) the *Priſons* have been filled with Us, whole *Families* Ruined and Exiled; poor *Widows*, and *Innocent Orphans* have *Periſhed* through *Diſtreſs*, the very *Woods* and *Deſarts* have not wanted *Men Dying with Cold, and Hunger*; And all this upon account of a *Plot*, (Horrid in deed, and Deteſtable in it ſelf,) but which could never yet be Proved againſt Us, by any one *Credible Witneſs*, or *Probable Circumſtance* evincing the Crime.

True it is, Dr. *Oates*, Captain *Bedloe*, and others, of *Debauched Lives*, and *Deſperate Fortunes*, have *Poſitively Sworn*, (if bare *Poſitive Swearing*, without any other.

Through the Perjuries.

Of Wicked Men.

other Probability of *Truth*, may ſtand for good *Evidence*) to a *multiplicity of Particulars*. But theſe men have been, and ſtill are, ſo *notoriouſly Stigmatiz'd* with all ſorts of *Vice* and *Infamy*; Their *Oaths* have been Confronted with ſo many *Self-contradictions*; Their *Forgeries* accompanied with ſuch *Incredible*, ſuch *Impoſſible Circumſtances*; Their *Lies* and *Fables* ſo ſtuffed with *Abſurdities*, *Non-ſenſe*, and *Follies*; The Crime of *Perjury* ſo often, and ſo plainly prov'd againſt them. In ſhort, both their Paſt, and Preſent *Villainies* are now become ſo Apparent, and Perſpicuous, that the greateſt part of the Nation hath an *Abhorrence* of Them.

But you tell me, (and you are in the right,) That the Thing which hath rendred *Credible* the Teſtimony of otherwiſe *Incredible Witneſſes*, againſt

againſt Us, and which hath Invalidated all *contrary Evidence* in our behalf, is a *Perſuaſion* many *Proteſtants* have, That the *Catholick Religion* is made up of *Traiterous Principles*, Deſtructive to *Peace* and *Government*. You ſay You have been Inform'd by Common Report, by Printed Books; Nay, by ſome *Miniſters* in their very Pulpits, That *Catholicks* hold it an *Article of Faith* to believe, *That the* Pope *can Depoſe* Kings, *Abſolve their* Subjects *from their* Allegiance, *and Diſpoſe of* Kingdoms *to whom He pleaſes: That to* Murder Proteſtants, *and Deſtroy the* Nation *by* Fire, *and* Sword, *for propagation of the* Catholick Faith, *are Works of* Piety, *and* Meritorious of Heaven. Theſe, and the like *Horrid Aſperſions*; together with I know not what Feigned *Idolatries*, *Superſtitions*, and *Abuſes*, are (as you

Evil Principles wrongfully Imputed.

you have rightly Intimated,) laid to the Charge of *Roman Catholicks*, whereby to render both their *Faith*, and *Perſons* Odious to many, (otherwiſe Well-meaning) People, who not ſufficiently examining the Truth of things, but taking all for granted, Judge nothing *Ill enough* can be ſaid, or done againgſt *Men ſo Principl'd.*

And is it not ſtrange and ſevere, that *Principles*, and thoſe pretended of *Faith* too, ſhould be *Impoſed* upon *Men*, which they themſelves *Renounce* and *Deteſt?* If the *Turks Alcoran* ſhould in like manner be urg'd upon us, and we hang'd up for *Mahumetans* all we could do, or ſay in ſuch a caſe, would be *patiently to Die*, with *Proteſtation* of our own *Innocence.* And this is the Poſture of our *preſent condition*; We *Abhor*, we *Renounce*, we *Abominate* ſuch *Principles*;

And alway diſown'd by *Catholicks.*

We

We proteſt againſt them, and Seal our Proteſtations with our *Dying Breaths*. What ſhall we ſay? What can we do more? To *Accuſe Men*, as Guilty in *Matters of Faith*, which they never own'd, is the ſame thing, as to condemn them for *Matters of Fact*, which they never did.

You preſs the *Queſtion*, and ſay, ſome of our *General Councils*, ſeveral *Papal Decrees*, and many of our *Doctors* and *Divines*, aſſert the fore-mentioned *Principles*. Sir, I have been inſtructed in the *Articles of my Faith*, and I acknowledge the *Lawful Authority* of *General Councils*; Yet I profeſs I never learnt, or found aſſerted in any of them any ſuch *Principles*. And I propoſe unto you, this plain, and ſhort *Dilemma*; Either the above-named *Principles* are eſteem'd by us, as *Matters of Faith*, or not

not: If *they be*, what further can be required of us, that to *Deny*, and *Forsake* such a *Faith*? And this we constantly do. But if they be not *Matters of Catholick Faith*, nor owned by us, as such, why are *Catholicks*, *as Catholicks*, punished for them? Why is our *Religion* Persecuted on that account? Let those in Gods Name, if any there be, of what Religion soever, who *hold such Tenents*, *suffer for them*: Why should the *Innocent* be Involved with the *Guilty*; There is neither *Reason* nor *Justice* in it.

An Objection.

Hereunto some Persons (I hope out of Zeal, and Mis-information, rather than Malice,) stick not to say; That *Dispensations*, and I know not what *Indulgencis* and *Pardons*, whereby to Legitimate the Crimes of *Lying* and *Forswearing*, when the Interest of our Church

Church requires; is a *main Part* of our *Religion*: And by Conſequence, the *Denyal* of our *Principles*, is no ſufficient *Juſtification of our Innocence.* I anſwer; *Firſt*, it is in the higheſt meaſure Cenſorious in any one, to *Impoſe* upon all our *Anceſtors*, and the greateſt part of Mankind, who are, or have been Members of our *Religion*, ſuch an exceſs of *Folly* and *Wickedneſs*, as muſt needs have perverted all *Humane Society*. *Secondly*, If we could Lawfully deny the *Principles of our Faith* when Intereſt requires; Why have we loſt our *Eſtates*, our *Liberties*, our *Lives*, for the Profeſſion of it? To what purpoſe are *Oaths* and *Teſts* deviſed to entangle us? How Impertinently is the frequenting the *Proteſtant Church*, and *receiving the Communion*, propoſed unto us, and *refuſed by us? Thirdly*, Though many Anſwered.

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ny Men may be induced to *Lie*, and *Forſwear*, when they have ſome Hopes of Proſpect thereby of *Temporal advantage*; Yet that Perſons *Dying for their Conſcience*, and *Religion*, (as divers have done, and thoſe no Fools, even by the Confeſſion of our Adverſaries,) ſhould be ſo ſtupendiouſly, *Sottiſh and Mad*, either to imagine, that *Lies* and *Perjuries*, for *concealment of Treaſon, Murder, Maſſacre*, and *Deſtruction* of others by *Fire, and Sword*, ſhould be *Acts of Virtue, pleaſing to God, Diſpenſable by the* Pope, and *Meritorious of Heaven*: Or that, on the contrary, *Knowing* and *Believing*, (as needs they muſt,) ſuch *Monſters* and *Horrours* to be *Odious*, and *Deteſtable* in the ſight both of *God*, and *Man*, they ſhould nevertheleſs, upon the very brink of *Eternity*, *Wittingly, and Willingly* caſt them-

Themſelves *Head-long* into an *Aſſured Damnation*; and this at a time when they might have ſaved both *Bodies* and *Souls*, by meerly Diſcharging a good Conſcience, in acknowledging the *Truth*, and becoming *Honeſt Men*. This, I ſay is *Inhumane*, and contradictory to all *Senſe* and *Reaſon*, to believe.

Now therefore I am come to what you ſo often, and ſo earneſtly preſs me to, (*viz.*) To ſatisfy the World, and clear *my ſelf*, my *Fellow-ſufferers*, and my *Religion*, from the Imputation laid upon Us, on pretence of ſuch *Principles*, by a True and Candid *Explanation* of my *Belief* and *Judgement*, in the Main Points of *Faith* and *Loyalty*, Controverted between *Catholicks* and *Proteſtants*, as they ſeverally Relate to *God*, and the *King*.

PARAGRAPH I.

Of the Catholick Faith, *and* Churſt *in General.*

Redemption in Chriſt,

1. THe Fruition of God, and Remiſſion of Sin is not attainable by Man otherwiſe then (*a*) *in, and by the Merits of Jeſus Chriſt*, who *gratis* Purchaſed It for Us.

a Eph. 2. 8. 1 Cor. 15. 22.

applicable by Faith.

2. Theſe Merits of Chriſt are not applyed to Us, otherwiſe than by a *Right* (*b*) *Faith* in Chriſt.

b Mar. 16. 16. Heb. 11. 6.

Which is but one,

3. This *Faith is but* (*c*) *One*, Entire and Conformable to its Object. being *Divine Revelations*; to all which (*d*) *Faith* gives an undoubted Aſſent.

c Eph. 4. 4. &c.

d Jam. 2. 19.

Supernatural.

4. Theſe *Revelations* contain many *Myſteries*

steries (e) *transcending the Natural Reach of Humane Wit or Industry*; Wherefore, (e) 1 Cor. 1 20 Mat. 16. 17.

By the Divine Providence to be learnt.

5. It became the *Divine Wisdom* and *Goodness*, to provide Man of some (f) *Way or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (g) *Visible* and *Apparent* to all; Means (h) *proportionable* to the Capacities of all; Means (i) *Sure*, and Certain to all. (f) Isai. 35. 8 (g) Joh. 9. 41. (h) Mat. 11. 25. (i) John 5. 22.

Not from private Interpretation of Scripture.

6. This Way or Means is not the *Reading of Scripture*, Interpreted according to the *Private* (k) *Reason* or (l) *Spirit* of every *Disjunctive Person*, or Nation in Particular; But, (k) 2 Pet. 3. 16. Pro. 14. 12. Mat. 22. 29. (l) 1 Joh. 4. 1. and 6. Pro. 12. 15.

7. It is an *Attention*

and (*m*) *Submiſſion* to the *Doctrine* of the *Catholick or Univerſal Church*, Eſtabliſhed by *Chriſt* for the Inſtruction of all, (*n*) *Spread* for that end throughout all *Nations*, and *viſibly* continued in a *Succeſſion* of *Paſtors*, and Peoplethroughout all *Ages*: From which Churth (*o*) *Guided in Truth, and ſecured from Errours in* Matters *of Faith*, by the (*p*) *promiſed aſſiſtance of the Holy Ghoſt*, every one may, and ought to (*q*) *Learn* both the Right Senſe of *Scripture*, and all other *Chriſtian Myſteries* and *Duties*, reſpectively neceſſary to Salvation.

but from the Univerſal Church, dilated, continued and guided by the *Holy Ghoſt* for that end.

m Matth. 18. 17. Luk. 10. 16.

n Pſal. 2. 8, Iſa. 2. 2, &c. cap. 49. 6. Mat. 5. 14

o Iſai. 59, 21. Joh. 16. 13. Eze. 37. 26. Eph. 5. 25, &c. 1 Tim. 3. 15. Matt. 18. 18.

p Mat. 28 20. John 14. 16.

q Deut. 17. 8. &c. Mat. 22. 2.

8. This Church, thus Spread, thus Guided, thus

This *Church* is the ſame with the *Roman Catholick*.

thus viſibly Continued, (*r*) in *Our Uniform Faith*, and *Subordination of Government*, is that Self-ſame which is termed the *Roman Catholick Church*, the *Qualifications* above-mentioned, (*viz.*) *Unity*, *Indeficiency*, *Viſibility*, *Succeſſion*, and *Univerſality*,) being applicable to no other *Church*, or *Aſſembly* whatſoever.

(*r*) Can 6. 81 Joh. 10, 16. Rom. 15. 5. John 17. 22. Philip 2. 2.

From the Teſtimony of which, we believe the Scripture to be *Gods word*.

9. From the *Teſtimony* and *Authority* of this *Church*, it is, that We Receive, and Believe the *Scriptures* to be *God's Word*: And as She can (*s*) *aſſuredly* tell Us, This, or That Book is *Gods Word*, ſo can ſhe with the like *aſſurance*, tell us alſo the true *ſenſe* and *meaning* of it in

(*s*) Mat. 16. 18. 1 Tim. 3. 15. Mat. 18. 17.

Controverted Points of *Faith*; The ſame *Spirit* that Writ the *Scripture*, (*t*) *Enlightning Her* to Underſtand, both *It*, and all matters neceſſary to *Salvation*. From Theſe Grounds it Follows,

(*t*) Iſai. 59 21. John 14 26.

Divine *Revelations* only Matters of *Faith*.

10. All, and only *Divine Revelations* deliver'd by God unto the *Church*, and propoſed by her to be Believ'd *as ſuch*, are, and ought to be eſteem'd *Articles of Faith*; and the contrary *Opinions*, Hereſie. And.

What *Hereſie* and what *Schiſm!*

11. As an *Obſtinate Seperation* from the *Unity* of the Church, in known declared *Matters of Faith*, is *Formal* (*u*) *Hereſie*; So a wilful *Seperation* from the *Viſible Unity* of the ſame *Church*,

(*u*) 1 Cor. 11. 19. Mat. 18. 17.

Church, in Matters of *Subordination* and *Government*, is *Formal* (x) *Schism*.

x Tit. 3. 10. 1 Cor. 1. 10. cap. 12. 25.

How Matters of *Faith* are propoſed by the *Church*.

12. The *Church* propoſeth unto Us Matters of *Faith*: *Firſt*, and chiefly, By the (y) *Holy Scripture*, in Points plain and Intelligible in it. 2*ly*. (z) *By Definitions of General Councils*, in Points not ſufficiently Explained in *Scripture*. *Thirdly*, By (a) *Apoſtolical Traditions*, deriv'd from *Chriſt* and his *Apoſtles*, to all Succeeding Ages. 4*ly*. By her (b) *Practice*, *Worſhip*, and *Ceremonies*, Confirming her *Doctrine*.

y Joh. 5. 39.

z Acts 15. *per tot.*

a 2 Theſ. 2. 15. *cap.* 3. 6. 2 Tim. 2. 2.

b Jam. 2. 18.

PARAGRAPH II.

Of Spiritual and Temporal Authority.

What is the Authority of *General Councils.*

1. *GEneral Councils* (which are the Church of God Representative) have no Commission from *Christ* to Frame *New Matters* of *Faith*, (these being sole *Divine Revelations*,) but only to (*a*) *Explain* and *Assertain* unto Us, what anciently was, and is Receiv'd, and Retain'd, as of *Faith*, in the Church, upon arising *Debates* and *Controversies* about them. The *Definitions* of which, *General Councils* in *Matters of Faith* only, and proposed *as such*, Oblige, under pain of *Heresie*, all the *Faithful*,

Gal. 1. 7, 8.

(*a*) Deut. 17. 8 Mat. 18. 19. Acts 15. *per tot.* Luk. 10. 16. Hebr. 13. 7. 17.

ful, to a *Submiſſion of Judgement*. But,

An Explanation of the ſame Authority.

2. It is no Article of Faith to believe, That *General Councils* cannot *Err*, either in Matters of *Fact* or *Diſcipline*, alterable by Circumſtances of Time and Place, or in Matters of *Speculation* or *Civil Policy*, depending on meer Humane Judgement or Teſtimony. Neither of theſe being Divine *Revelations* (*b*) *depoſited in the Catholick Church*, in regard to which alone, ſhe hath the (*c*) *promiſed Aſſiſtence of the Holy Ghoſt*. Hence it is deduced,

[b] 2 Tim. 1. 14.

[c] John 16. 13.

A Deduction from thence concerning Allegiance.

3. If a *General Council* (much leſs a *Papal Conſiſtory*) ſhould undertake to *depoſe a King*, and *abſolve his*

Subjects from their *Allegiance*, no *Catholick as Catholick* is bound to *ſubmit* to ſuch a *Decree*. Hence alſo it followeth:

A ſecond Deduct on concerning the ſame.

4. The Subjects of the King of *England*, lawfully may, without the leaſt breach of any *Catholik Principle*, Renounce, even upon Oath, the Teaching, Mantaining, or Practiſing, the *Doctrine of depoſing Kings* Excommunicated for Hereſie, by any Authority whatſoever, as Repugnant to the *fundamental Laws* of the Nation, *Injurious to Sovereign Power*, Deſtructive to the *Peace and Government*; and by conſequence, in His Majeſties Subjects, *Impious and Damnable.*

nable. Yet not properly *Heretical*, taking the Word *Heretical* in that connatural, genuine *Senſe*, it is uſually underſtood in the *Catholick Church*; on account of which, and other Expreſſions, (no wiſe appertaining to *Loyalty*,) it is, that *Catholicks* of *tender Conſciences* refuſe the *Oath* commonly called *the Oath of Allegiance.*

Of the Oath of Allegiance.

5. *Catholicks* believe, That the Biſhop of *Rome* is the Succeſſor of St. *Peter*, (*d*) Vicar of *Jeſus Chriſt* upon Earth, an *Head of the Catholick Church*; which *Church* is therefore fitly ſtiled *Roman Catholick*, being an *univerſal Body* (*e*) united under *one viſible Head.* Nevertheleſs.

The Biſhop of *Rome* Supreme Head of the *Church* but not Infallible.

d Mat. 16. 17. Luke 22. 31. John 21. 17

e Eph. 4. 11. &c.

6. It

6. It is no *matter of Faith* to believe, That the *Pope* is in himself *Infallible*, seperated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though *ex Cathedrâ*, as they term them, (taken exclusively from a *General Council*, or *Universal Acceptance of the Church*,) oblige none under *Pain of Hereſie*, to an interior Aſſent.

Nor hath any Temporal Authority over Princes.

7. Nor do *Catholicks as Catholicks* believe, That the *Pope* hath any direct, or indirect *Authority* over the *Temporal Power* and Juriſdiction of *Princes*. Hence, if the *Pope* ſhould pretend to *Abſolve* or *Diſpence* with

His

His Majeſties Subjects from their *Allegiance*, upon account of *Hereſie* or *Schiſm*, ſuch *Diſpenſation* would be *vain and null*; and all *Catholick* Subjects (notwithſtanding ſuch *Diſpenſation*, or *Abſolution*) would be ſtill bound in Conſcience to *Defend* their King aud Countrey, at the hazard of their Lives and Fortunes, even *againſt the* Pope *himſelf*, in caſe he ſhould invade the Nation. 1 Pet. 2. v, 12, &c.

The *Church* not reſponſible for the Errors of particular Divines.

8. And as for *Problematical Diſputes*, or Errors of particular *Divines*, in this, or any other matter whatſoever, the *Catholick* Church is no wiſe *reſponſible* for them: Nor, are *Catholicks as Catholicks*

licks, justly *punishable* on their Account. But,

9. As for the *King-Killing Doctrine*, or Murder of Princes, Excomunicated for Heresie; It is an *Article of Faith* in the *Catholick* Church, and expresly declared in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God, and Nature.

King-Killing Doctrine Damnable *Heresie.*

Conc. Const. Sess. 15.

10. *Personal Misdemeanours* of what Nature soever, ought not to be *Imputed* to the *Catholick* Church, when not Justifyable by the *Tenents* of her Faith and Doctrine; For which reason though the Stories of the *Paris Massacre*, *the Irish Cruelties*; Or

Personal misdemeanours not to be imputed to the *Church.*

Or *Powder Plot*, had been exactly true, (which yet for the moſt part are Notoriouſly miſrelated) nevertheleſs *Catholicks as Catholicks* ought not to Suffer for ſuch *Offences*, any more then the Eleven *Apoſtles* ought to have Suffered for *Judas's Treachery*.

No Power on Earth can authoriſe Men to *Lye, Forſwear, Murther*, &c.

11. It is an *Article of the Catholick Faith* to believe, That no Power on Earth can Licenſe Men to *Lye*, to *Forſwear*, and *Perjure* themſelves, to *Maſſacre* their Neighbours, or Deſtroy their Native Countrey, on pretence of *promoting the Catholick* Cauſe, *or Religion*; Furthermore, all *Pardons and Diſpenſations* granted, or pre-

pretended to be granted, in order to any ſuch *Ends* or Deſigns, have no other *validity* or Effect, than to add *Sacriledge* and *Blaſphemy* to the above-mentioned Crimes.

Equivocation not allowed in the *Church.*

12. The Doctrine of *Equivocation* or *Mental Reſervation*, however wrongfully Impoſed on the *Catholick Religion*, is notwithſtanding, neither taught, nor approved by the Church, as any part of her Belief. On the contrary, *Simplicity, and Godly Sincerity* are conſtantly recommended by her as truly *Chriſtian Vertues*, neceſſary to the Conſervation of *Juſtice, Truth, and Common Society.* 2 Cor. 1. 12.

PARA-

PARAGRAPH III.

Of some Particular controverted Points of FAITH.

Of Sacramental Absolution.

1. EVery *Catholick* is obliged to believe, That when a Sinner (*a*) Repenteth him of his Sins from the *bottom* of his *Heart*, and (*b*) *Acknowledgeth* his *Transgressions to God* and his (*c*) *Ministers*, *the Dispensers of the Mysteries of Christ*, resolving to turn from his evil ways, (*d*) and *bring forth Fruits worthy of Penance*, there is (then, and no otherwise) an *Authority* left by Christ to *Absolve* such a *Penitent Sinner* from his Sins; Which *Authority* Christ gave his

a Ez. 18. 21. 2 Cor. 7. 10.

b Psal. 32. 5. Pro. 28. 13.

c Acts 19. 18. 1 Cor. 4. 1. Jam. 5. 16.

d Luke 3. 8.

his (e) *Apoſtles*, and their *Succeſſors*, the *Biſhops* and *Prieſts* of the *Catholick* Church, in theſe words, when he ſaid, *Receive ye the Holy Ghoſt, whoſe Sins you ſhall forgive, they are forgiven unto them*, &c. (e) John 20. 21, &c. Mat. 18. 18.

Of Satisfaction by penitential Works.

2. Though no *Creature* whatſoever can make (f) Condign *ſatisfaction*, either for the *Guilt* of Sin, or the *Pain Eternal* due to it; (g) This ſatisfaction being proper to Chriſt our Saviour only; yet *penitent Sinners* Redeemed by Chriſt, may, as *Members of Chriſt*, in ſome meaſure (h) *ſatisfie* by Prayer, Faſting, Alms-Deeds, and other *Works of Piety* for, the *Temporal Pain*, which by order of Divine (f) Tit. 3. 5. (g) 2 Cor. 3. 5. (h) Act. 26. 20. Jonas 3. 5. &c. Pſal. 102. 9, &c. Pſa. 109. 23. Dan. 9. 3. Joel 2. 12. Luke 11. 41. Acts 10. 4.

vine Juſtice ſomtimes remains due, after the *guilt of Sin*, and *Pains Eternal* are (*gratis*) *remitted*. Theſe *Penitential Works* are notwithſtanding *ſatisfactory* no otherwiſe, than as *joyned*, and applyed to that *ſatisfaction, which Jeſus made upon the Croſs, in vertue of which alone; all our good works find a grateful* (*i*) *acceptance in God's Sight.*

(*i*) 1 Pet. 2. 5.

Indulgences are not Remiſſion of Sins, but only of Canonical Penances.

3. The Guilt of Sin, or Pain Eternal due to it, is never remitted by *Indulgences*; but only ſuch (*k*) *Temporal Puniſhments* as remain due after the Guilt is remitted; theſe *Indulgences* being nothing elſe then a (*l*) *Mitigation* or *Relaxation* upon juſt cauſes, of *Canonical*

(*k*) 1 Cor. 5. 3. &c.

(*l*) 2 Cor. 2. 6.

cal Penances, enjoyned by the Paſtors of the Church on Penitent Sinners, according to their ſeveral Degrees of Demerit. And if any abuſes, or miſtakes be ſometimes committed, in point either of Granting, or Gaining *Indulgences*, through the Remiſſneſs or Ignorance of particular Perſons, contrary to the antient Cuſtom and Diſcipline of the Church; ſuch abuſes or miſtakes cannot rationally be charged on the Church, nor rendred matter of Deriſion, in prejudice to her Faith, and Doctrine.

Abuſes herein not to be charged on the *Church*.

4. *Catholicks* hold there is a *Purgatory*, that is to ſay, a place of State, where Souls departed this Life, with the Remiſ-

There is a *Purgatory* or *State*, where Souls departing this Life

With some Blemish are purified.

mission of their Sins, as to the Eternal Guilt or Pain, yet (*m*) *Obnoxious* to some Temporal *Punishment* still remaining due, or not perfectly freed from the Blemish of some (*n*) *venial Defects* or *Disordinations*, (as idle words, *&c.* not liable to Damnation) are (*o*) *purged* before their Admittance into Heaven, where nothing that is (*p*) *defiled* can *enter*. Furthermore.

(*m*) Numb. 14. 20, *&c.* 2 *Sam.* 12. 13, *&c.*

(*n*) Pro. 24, 16. Mat. 12. 36. and cap. 5. 22. 26.

(*o*) Mat. 5. 26. 1 Cor. 3. 15.

(*p*) Rev. 21. 27.

Prayers for the Dead available to them.

5. *Catholicks* also hold, that such Souls so detained in *Purgatory*, being the *Living Members* of Christ Jesus, are *Relieved* by the (*q*) *Prayers* and *Suffrages* of their *Fellow-members* here on Earth: But where this *place* is? Of what

(*q*) 1 Cor. 15. 29. Coll. 1. 24. 2 Mac. 12. 42, *&c.* 1 Jo. 5. 16.

what Nature or Quality the Pains are? How long each Soul is detained there? After what manner the *Suffrages* made in their behalf are applyed? Whether by way of *Satisfaction*, or *Intercession?* &c. Are Questions Superfluous, and Impertinent as to *Faith*.

Superfluous Questions about Purgatory.

Of the merit of good Works, through the merits of Christ.

6. No Man, though *just*, (*r*) can *Merit* either an Increase of Sanctity or Happiness in this Life, or Eternal Glory in the next, independent on the *Merits* and *Passion* of Christ; Nevertheless in, and by the *Merits* of Christ Jesus, (*s*) the *good Works* of a just Man, proceeding from *Grace* and *Charity*, are *acceptable* to God, so far forth as to be, through

r Jo. 15. 5. 16

s Mat. 16. 27. Cap. 5. 12. Cap. 10. 42. 2 Cor. 5. 10. 2 Tim. 4. 8.

through his *Goodneſs* and Sacred *promiſe*, truly *Meritorious* of Eternal Life.

Chriſt really preſent in the Sacrament of the *Euchariſt*.

7. It is an Article of the *Catholick Faith*, That in the moſt Holy *Sacrament* of the *Euchariſt*, there is Truly, and Really contained the (t) *Body of Chriſt, which was delivered for us, and his Bloud, which was ſhed for the Remiſſion of Sins*; the ſubſtance of *Bread and Wine*, being by the powerful Words of Chriſt *changed* into the *Subſtance* of his Bleſſed Body and Bloud, the Species or Accidents of *Bread* and *Wine* ſtill remaining. Thus,

t Mat. 26 26. Mar. 14. 22. Luke 2. 19. 1 Cor. 11. 23. &c. Cap. 10. 16.

But after a ſupernatural manner.

8. Chriſt is not preſent in this Satcrament, according to his *natural* way

way of Existence, that is, with extension of parts, in order to place, &c. but after a *Supernatural* manner, one and the same in many places, and whole in every part of the Symbols. This therefore is a real, *Substantial*, yet *Sacramental* Presence of Christ's Body and Bloud, not exposed to the external Senses, nor Obnoxious to corporeal Contingences.

Whole Christ in either species.

9. Neither is the Body of Christ in this Holy *Sacrament*, *Seperated* from his Bloud, or his Bloud from his Body, or either of both *disjoyned* from his *Soul* and Divinity, but all, and whole (u) *living* Jesus is *entirely* contained under *either* Species;

(u) Jo. 6. 48. 50, 51. 57, 58. Acts 2. 42.

cies; ſo that whoſoever receiveth under *one kind*, is truly partaker of the *whole Sacrament*, and no wiſe deprived *either* of the Body or Bloud of Chriſt. True it is,

Hence Communicants under one kind no wiſe deprived either of the Body or Bloud of Chriſt.

Of the Sacrifice of the Maſs.

10. Our Saviour Jeſus Chriſt left unto us his Body and Bloud, under two *diſtinct* Species or kinds; in doing of which, he inſtituted not only a *Sacrament*, but alſo a Sacrifice; (*x*) a *Commemorative Sacrifice* diſtinctly (*y*) *ſhewing* his *Death* or *Bloudy Paſſion, until he come.* For as the *Sacrifice of the Croſs* was performed by a diſtinct *Effuſion of Bloud*, ſo is the ſame Sacrifice *Commemorated* in that

(*x*) Luke 22. 19, &c.
(*y*) 1 Cor. 11. 26.

of the (z) *Altar*, by a *distinction of the Symbols*. Jesus therefore is here given, not only *to us*, but (a) *for us*; and the *Church* thereby enriched with a true, proper, and propitiatory (b) Sacrifice, usually termed *Mass*.

z He. 13. 10.

a Luk. 22. 19.

b Mal. 1. 11.

Worship of Images wrongfully Imposed on *Catholicks*.

11. *Catholicks* renounce all *Divine Worship*, and Adoration of *Images* or *Pictures*. (c) *God alone we Worship and Adore*; Nevertheless we make use of Pictures, and place them in (d) *Churches* and *Oratories*, to reduce our wandering thoughts (e) and Enliven our Memories towards *Heavenly things*. And farther, we allow a certain *Honour* and *Veneration*

c Luke 4. 8.

Yet there is some Veneration due both to Pictures

d Ex. 25. 18. 1 Kin. 6 35. Luke 3. 22.

e Numb. 21. 8. Acts 5. 15.

to

to the *Picture of Christ*, of the *Virgin Mary*, &c. beyond what is due to every *prophane Figure*; not that we believe any *Divinity* or *Vertue* in the Pictures themselves, for which they ought to be Honoured, but becauſe the *Honour* given to *Pictures* is referred to the *Prototypa*, or things repreſented. In like manner,

And other ſacred things

12. There is a kind of *Honour* and *Veneration* Reſpectively due to the *Bible*, to the *Croſs*, to the Name of *Jeſus*, to *Churches*, to the *Sacraments*, &c. as (*e*) things peculiarly appertaining to God; Alſo to the (*f*) *glorified Saints* in Heaven, as Domeſtick Friends of

(*e*) Joſ. 7. 6. Exo. 3. 5. Pſal. 99. 5. Phi. 2 10. Luke 3. 16.
(*f*) Acts 19. 12. Jo. 12. 26.

God; yea, (g) to *Kings*, *Magistrates*, and *Superiors* on Earth, as the *Vicegerents* of God; To whom *Honour* is due, *Honour* may be *given*, without any *Derogation* to the Majesty of God, or that *Divine Worship* appropriated to him. Furthermore, (g) 1 Pet. 2. 17. Rom. 13. 7.

Prayers to Saints lawful.

13. *Catholicks* believe, That the *blessed Saints* in Heaven replenished with Charity, (h) *Pray* for us their *fellow-Members* here on *Earth*; that they (i) *Rejoyce at our Conversion*; that seeing God, they (k) *see, and know in him* all things suitable to their *happy State*; that God is *Inclinable* to hear their *Requests* Made in our behalf, (l) and for their (h) Rev. 5. 8. (i) Luk. 15. 7. (k) 1 Co. 13. 12. (l) Ex. 32. 13. 2 Chron. 6. 42.

their ſakes grants Us many Favours; That therefore it is *good* and *profitable* to *deſire* their *Interceſſion*; And that this manner of *Invocation* is no more Injurious to Chriſt our *Mediator*, nor *Superabundant* in it ſelf, than it is for one Chriſtian to beg the *Prayers* and *Aſſiſtance* of (*m*) *another* in this World. Notwithſtanding all which, *Catholicks* are taught not ſo to Relie on the *Prayers of others*, as to neglect their own (*n*) *Duty* to *God*; in *Imploring* his *Divine Mercy* and *Goodneſs*, (*o*) in *Mortifying* the *Deeds of the Fleſh*; in (*p*) *Deſpiſing the World*; in *Loving and* (*q*) *Serving God and their Neigh-*

Yet ſo as not to neglect our Duties to God.

m Ro. 15. 30.

n James 2. 17. 30, &c.

o Ro. 13. 14.

p Rom. 12. 2.

q Gal. 5. 6.

Neighbour; in *Following the Footsteps of Christ our Lord*, who is the (r) *Way*, the *Truth*, and the *Life*: To whom be Honour and Glory for ever and ever, *Amen*.

(r) John 14. 6.

The Conclusion.

A conclusion from the premises.

THese are the *Principles*, These the *Treasons*, These the *Idolatries*, and *Superstitions*, which, though no other than what We have *Receiv'd* of our *Fore-fathers*, and what the greatest part of the *Christian World* now professes, yet have drawn upon Us poor *Catholicks* in *England* such *Dreadful Punishments*. I Beseech you Sir, consider our Cause, without

out *Paſſion* or *Prejudice*; and I am confident you will ſee, We are not ſuch *Monſters* as our Adverſaries Repreſent Us to be, nor entertain ſuch *Principles* as are Inconſiſtent with our *Duty* to *God* and the *King*.

An Objection Anſwer'd

You ſeem to ſay, this very *Plot* with which We are charged, proves Us Guilty of *wicked Principles*. But, under Favour, You here commit a Vicious Circle in way of Arguing: For firſt, here are *wicked Principles* alledg'd to make good the *Proof* of a *Plot*; And theſe being deny'd, the *Plot* is introduced to make out the *Wicked Principles*; As if a Man ſhould *ſay a thing*, becauſe he *thought ſo*, and give no Reaſon why he *thought ſo*, but only becauſe he *ſaid ſo*; which inſtead of *Proof*, is to beg the *Queſtion*. Certain I am, *Catholicks* both

Taught

Taught, and *Practiſed* Principles of *Loyalty*, at a Time when the *King* and *Kingdom* felt the *Dire Effects* of contrary *Perſwaſions*.

A ſecond Objection Anſwered.

You add, The two Houſes of *Parliament*, the *Judges*, and in a manner, the *whole Nation*, ſeem'd to Believe, and cry up the *Evidence* given of a *Plot*. I anſwer, The moſt *upright Perſons*, and thoſe even of *Supreme Authority*, may ſometimes be *miſinform'd*, and conſequently *abus'd*, by the *Perjury* and *Malice* of *Wicked Men*; Eſpecially when Minds are *exaſperated*, Jealouſies *heightned*, and Forgeries *abetted* and *multiplyed* by the *clandeſtine* endeavours of a *Malignant Party*, who love to Fiſh in Troubled Waters; and and who by raiſing Feuds, and Fomenting Diſſorders, make their way to *ſiniſter Ends*. You your ſelf are ſenſible, there are

are a ſort of People, who under a colourable *Zeal againſt Popery*, (as they term it,) ſtrike at *Monarchy*, and *undermine the Government*. I ſhall not need to dilate on this Subject; our Nation hath once had a ſad Experience of this *Zeal*, and I heartily wiſh the ſame *Tragedy* may not be Acted over again.

Catholicks ſuffer for their Religion. Their Sufferings not unlike to thoſe of Chriſt our Lord.

In Fine, whatſoever is pretended againſt Us, it is manifeſt We ſuffer for our Religion, and for our Religion *wrongfully traduced*. It is a farther Comfort to Us, that our Sufferings (God be praiſed) are in ſome meaſure, not unlike to thoſe of *Chriſt our Lord*; For it was laid to his Charge as it is to Ours, that he was a Traytor to (*a*) *Cæſar*; That he perverted the People, and endeavour'd the (*b*) *Deſtruction of Church and State*; Nor were there wanting, then as

(*a*) Luke 23.2.

(*b*) John 11.48.

now

[c]Mat. 26.60. now, an *Oates* and *Bedloe* (c) *Two False Wittneſſes to Swear all this.*

Thus God, I hope, hath Predeſtinated Us, (as the Apoſtle ſaith) to be *Conform to the Image of his Son*; to the end, that *Suffering* with Him We may (through his Mercy) be Glorified together with him.

Rom. 8. 29

Verſe 17.

Sweet Jeſus Bleſs our *Soveraign*, Pardon our *Enemies*, Grant Us *Patience*, and Eſtabliſh *Peace* and *Charity* in our Nation. This is the daily Prayer of,

SIR,

Your Faithful though Diſtreſſed Friend,

J. C.

FINIS.